
DIES DOMINICA,
OR THE
Lords Day.

Ignat. Epist. ad Magnes.

After the Sabbath, let all that love Christ, celebrate the Lords Day, as being consecrated to the Lords Resurrection, the Queen, and Princeß of all dayes.

1672

Y 77

THE DOMINION

OF THE

Islands of the West Indies

[By Thomas Young]

164 x 10 1/2
(56) 1-4 1/2 p.

THE *est. of 4*
Lords-Day.

OR,
A SUCCINCT NARRATION
Compiled

Out of the Testimonies of H. SCRIPTURE, and the Reverend Ancient FATHERS: and Divided into

tho: Two Books. *Badlam*

In the former whereof is declared;

That the observation of the Lords Day was from the Apostles: and by the Christian Church solemnized in a continual series: that its Institution was Divine; and what things do hinder its solemnity.

In the Later is shewn,

In what things its Sanctification doth consist.

In both which also

Several Ecclesiastical Antiquities, not unworthy to be known, are explained.

Lately Translated out of the Latine by A. Keble

Aug. de verb. Apost. Serm. 15. *The Lords Resurrection hath promised us an eternal day, and consecrated for us the Lords Day: which is called the Lords Day, because it seemeth to belong properly to the Lord.*

Acta Martyrum, apud Baronium, an. 303. n. 37, &c. *The Martyrs being called into judgment, and ask'd of the Proconful, Whether they had done their Collect, or celebrated the Lords day? answered, with the same words often repeated, that they were Christians, that they had done the Lords Collect, and celebrated the Lords Day, with a congruous devotion of Religion, because it could not be intermitted.*

London, Printed by E Leach, and are to be sold by Newil Symmons, at the Princes Arms in St. Pauls Church-yard. 1672.

THE
FORDS-DAVY

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TO THE READER.

Reader,

I*N the midst of our distractions, confusions, and desolations, our declinings, and the increase of wickedness in the land, it would be no small reviving to our hopes, if we could but procure a more general and conscientious observation of the Lords day; I mean not [a Judaizing, Touch not, Taste not, Handle not, Go but a Sabbath dayes journey, Heal not on the Sabbath day, Rub not the Ears of Corn to eat, &c.] but a holy diligence all the day, in learning the Will of God, in reading and hearing his Word,*

A 3

in

To the Reader.

in singing and speaking out his praises; in calling upon his name in the Communion of Saints, in the Sacramental Commemoration of the Death and Resurrection of our Saviour till he come: Nor do I mean the preferring of the Name of the Sabbath, before the naming of it The Lords Day: But the real separation of it for these Holy works, from all works that are common and unclean; not calling that unclean, which God hath cleansed; but avoiding all unnecessary things, which are a true impediment to the duties of the day, and to the edification and comfort of our Souls.

*Could we but procure a general Conscience of this Holy day and work, Oh, what a blessed means would it prove to the increase of knowledge, and holiness among us! How could men spend one day of seven in the serious reading and hearing of Gods Word, and not grow in the understanding of it? How could
they*

To the Reader.

they spend each week a day in hearing heavenly discourses, and in holy prayers, praises, and thanksgivings, and not become themselves more holy, if they did this in good earnest, and not with hypocritical formality! Where there is a profitable publick Ministry, what a furtherance would this be to its success? Where there is not, O what a supply would this be in Families. If Parents and Masters did but spend the day in Catechising their Children and Servants, and reading to them the Word of God, and holy, profitable Books, and in praying, singing of Psalms, and fruitful Conferences, how much would it make up the loss of a profitable Ministry, where there is none? But, I confess, for those many thousand families where none is able thus to Read or Pray, the case is hard, in these times when they dare not come to their neighbours families that can help them! But O, that the love of our souls were as

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strong,

To the Reader.

strong, as natural self-love is in the preservation of our lives! If prohibited persons did put the case to me, Whether it were lawful for them, against their Rector's wills, to go beg bread at their neighbours houses, rather than famish, or feed on grass, I think their resolutions would anticipate my answer. And if he have not the love of God in him, who seeth his brother in need, and shutteth up the bowels of compassion from him; I may infer, that he neither rightly loveth God, nor himself, who will suffer his Soul and Family to famish, and deny God his Worship, and spend the Lords own Day unprofitably, and think it a sufficient excuse to say, I was forbidden, and man must be obeyed.

Nor will it excuse Neighbours from helping one another, who live out of the reach of publick helps (as alas, too many do, especially in the
re-

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remote parts of the Kingdome) to cast the blame on negligent Ministers, or to cry out, It is the Prelates that famish so many souls, nor to complain of the silencing of Faithful Teachers; For every man hath his own part to do in building up the City of God: And if you do not your own work, you do but condemn your selves while you complain of others.

Was that your Covenant with Christ, that you would serve him, if others did, or if none forbad you, or else not? If others perform not their duty, will you sin for company, and yet condemn them? If you think they do ill, why will you imitate them? If well, why do you blame them? Do you cry out of silent or unprofitable Ministers? and do you think that silence and unprofitableness in the Governour of a Family is no crime? What if all the rest of the Town denied
food

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food or cloathing to the poor? Would your obligation to feed and cloath them, think you, be the less or the greater?

As ever you would have your families to be under the blessing and protection of God, and not exposed to the miseries of such as he forsaketh, see that you dedicate them as holy Societies to God, and set up his Government over them, and his worship among them; especially in the Holy Improvement of the Lords Dayes.

And I take it to be a merciful and comfortable prognostick, that God hath suddenly stirred so many, to write on this subject, and to confute all that is said against this duty. And some more are ready (if not hindered) shortly to come forth.

Among them all, I take this Book to be of singular weight and worth; which having declared in my own, late-

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lately published, on this subject, it hath occasioned many to enquire after it; and a worthy Knight, who had this Translation by him, to be willing to publish it. I confess, I intended no more, than to provoke the Learned to take more notice of the Book as it is in the Latin Tongue; For being strong in the testimonies of Antiquity, and the opening of Church-customes, (on which, as an historical evidence of fact, I laid in this controversie no small stress) I thought it fittest for the perusal of the Learned. But, seeing it is now translated, I hope it will also be profitable to many, especially of the more judicious sort of Readers, who have no more than the English tongue. The Author was a man eminent in his time, for great Learning, Judgment, Piety, Humility; but especially for his acquaintance with the Writings of the Antient Teachers of the Churches, and the Doctrine and Practise of former ages.

To the Reader.

ages. *The Lord bless this, and all other Labours of his Faithful Servants, for the preservation of Knowledge, Holiness, and Concord, which Satan and his forces are so fiercely, and alas! so successfully assaulting throughout all the world.*

Thy fellow Servant in the

Faith, Labour, and Pati-

Sept. 2, (the anniversary day of London's flames) 1671.

ence of Believers,

Richard Baxter.



To the HOLY,
ORTHODOX CHURCH
OF
CHRIST.

Happily cleansed from the filth of
POPERT, My dear Mother,
GRACE and *PEACE*,

THe Church of Christ in old
time, appealed to the Scrip-
tures, Councils, and Records
of the Ancients, in deciding of que-
stions, whereby the Peace of the
Church was disturbed, or course of
the Gospel retarded: and then the An-
cients did interpret the Scriptures,
not as they were by the crooked in-
terpretations of Seclaries, or Hereticks,

The Epistle

accomodated to their own dreams, but according to the Analogy of Faith, by the consent of other Scriptures. In the Church there hath alwayes been great profit by, and very much need of Councils: and in conclusion, if ill-employed men had rejected the Records of the Antients, they were forthwith exploded by the Church.

To these, I say, did the Church go straightway, as to an holy anchor, when any tempest arose, as may be seen in *Sisinnius*, who perswaded *Theodosius*, studying to put an end to the unseasonable controversies of that time, *ἀποφύγει τὰς αἰετὰς τὰς ἑρεσδοχὰς διμυλίας*, &c. to avoid disputations, with Sectaries, & to require of them, *Whether they would receive those, who before the distraction of the Church, were the interpreters of the Scripture and Doctors?* Unto whom pronouncing judgment on the questions emergent, according to the Scriptures,

Sozom.
7. 12.

Dedicatory.

tures, they should submit themselves.

I judged the same was to be done by me, (O Spouse of Christ, and beloved Mother) when this unhappy question about the Lords Day solemnity (alwayes in use and esteem in the Christian Church) arose: that the things which the Lord hath written upon this matter in the Holy Records, being first observed, I might betake my self to the Councils and Records of the Antients: by whose engines, (for no new ones do I judge to be necessary to vanquish the enemies which oppugn the solemnity of this Festival) I may assault the adversaries of this ordination, both with the authority of Scriptures, and likewise with the consent and records of reverend Antiquity plainly attested: in gathering whereof, I thought it expedient to discover to Thee the purpose of my mind, which take briefly thus.

First

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Ep. ad
Alex.

First of all, I gathered into one, the judgments of the Antients, upon this Subject, not that I ascribe more to *Antiquity* than *Truth*: for that I leave to the Papists: but I am determined with *St. Hierom*, to read the *Antients*, try all things, hold fast what is good, and not recede from the faith of the *Catholic Church*. I run not unweaponed, that is, deprived of spiritual knowledge, revealed in Gods Word, to the *Antients*; as to the *Philistian Smiths*, for sharpening my husbandry instruments, but because I see that the Holy Ghost hath very sparingly delivered himself in the Scriptures (although in them he hath recommended to us its name, use, and Apostolical institution) about the Lords Day, I therefore consult the *Antients*, who faithfully retain what they received from the Lord by the Apostles, that their pious opinion and practise being observed, we may observe likewise

Dedictory.

wise what we are to do in this case.

Secondly, Divers have set out sundry things upon this subject, to the great profit of the Church: but few have touched what was the sacred practise of the more pure Church, in keeping this solemnity entirely. These things gave me occasion to enquire more deeply into the question; not only to help me against my own forgetfulness, but also to mitigate tediousness to others, into whose hands Ecclesiastical Writers have not either fallen; or being detained with the weighty offices of their charge, could not peruse them. * It was in my

desigh hereby to make provision for both vacancy and studies, whilst I present unto their eyes a brief account of the antiquity of the Lords Day. This is required of every man, conventionature dictating it, That he profit many, if it can be; if not so, yet a few; if not so, yet his

*Ut profite
hominibus, si fieri
potest, multo; si
minus, paucis; si
minus, pro
ximis; si
minus, sibi
Senec. de
otio sapient*

The Epistle

neighbours; if not so, yet himself.

Thirdly, I judged it not unreasonable, in this deplorable state of the Church, to set forth this solemnity; and that for a two-fold reason; because the abominable, and un-Christian-like violation of the Lords Day, doth expose the holy Worship of God Almighty to the wicked's scorn: and from hence, even hence, hath flown an inundation of all that misery, whereby the darkened glory of the Church hath fallen. Alas! with what squalor and miseries, is the face of the Church, sometimes shining and happy, now in all Nations obscured! They who love it with a sincere love, do see, and lament it; although they who are bewitched with the malignant spirit of Popery, see, and rejoyce at it: *Neither is there among us any that knoweth how long; the godly are fallen by the sword, the little ones are dashed together; and they that*
are

Dedicatory.

are with child are cut asunder: oh,
woe is me!

-----*Quis talia fando*

Temperat à lacrymis?

-----*Who can forbear*

At telling such events to shed a tear?

This afflicted face of Christs Church
doth call us to true repentance, in
performing whereof, the violation of
the Lords Day (which bringeth fuel
to this fire) in the Church of every
Nation, ought to grieve us. For this
Festival hath been solemnized, as
was fit, in the exercises of piety, ac-
cording to the rule of Gods Word, but
by few: which the many Fairs upon
it, for gainful labour, in all Nations,
feasts, drunkenness, dancings, and the
impious profanations of it, by Stage-
playes, do testifie. These flagitious
Crimes (which do obscure the grace of

The Epistle

Christianity, and give farther occasion of slander to those who blaspheme the name of Christ; and which the purer Church abhorred) do every where rage on the Lords Dayes, without punishment, to the great scandal of Religion.

In another respect also any man sees that this argument agrees not with the secure condition of these times: because in this age, if ever, Religion among many, languisheth under a bare profession of the Gospel, and its power lies down almost extinct, and dead.

I judge the sanctification of the *L.* day, to be a present remedy for both these maladies. First, it will prepare a way to extinguish that vehement flame wherewith the Church is every where a burning. This may easily be taught by the example of *Guntberamnus*, that most pious King of *France*: who, after he had observed, not without grief of mind, that the State of his Kingdom waxed

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waxed worse, and that he fought with
unhappy success against the *Goths*; the
source of so great an evil being a little
more deeply sought out, he reprov'd
the Bishops which fed not with Gospel
Doctrines the people committed to
them, who, by their profligate manners
stirred up the wrath of a revenging
God against him: to prevent which
evil for the future, it was ordained in a
Council, *That the Lords day should be
kept religiously.* The pattern of this most
Christian King, while the victory in
this our age inclineth to the enemies,
perswades us devoutly to keep the L.
day solemnity; for which we have
fought unsuccessfully almost these
twenty years, against the enemies of
our liberty, that have roared in the
Churches of God, to our great sor-
row. When we count the causes of
this will, why should we not ap-
ply our minds with *Guntheramnus*

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Cont. Pa-
rif Can.
50.

to bewail the heynous violation of the Lords day? and with the ancient Fathers, who observed, that the Lords day was not reverently kept, ordained, *That first of all the Priests, then Kings and Princes, and all the Faithfull, should chiefly see to it, that the due observation, and Religious Devotion of so great a Day, now in so great a part neglected, be hereafter for a sign of Christianity more devoutly exhibited: and that the Christian Magistrates excellency be humbly desired of the Priests, that in honour and reverence of so great a Day, all may be put in fear, that men presume not to keep markets, do their own pleasure, and works, on this Holy and Venerable Day.* For when this solemnity is either taken away, or neglected, there is no more hopes of the other parts of
Re-

Dedicatory.

Religion, than there is of the bodies safety, when the head is cut off.

Neither can there be used a more excellent remedy for curing the other malady, than the holy observation of this Festival; for the zeal of Religion waxing cold, and purity of holy Doctrine being obscured, what will be more fit to heal errors, and stir up the languishing strength of zeal, than that an entire Worship be offered up both publickly and privately, to God on this day? while the holy Word of God is piously preached, attentively heard: the Sacred Mysteries devoutly, and according to Christs institution celebrated: Prayers poured into the hearts of the Faithful, by the Holy Ghost, are with all humility offered up to God: Sacred Hymns sound in the Church, with a godly joy; the af-

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afflicted members of Christ, and the poor provided for bountifully by the rich; and those that are sound in mind do mercifully comfort them that are sorrowful.

These are those exercises of the Lords Day, which will uphold Religion when it is falling: which, if they be religiously observed of the Church, every one seeth how great an access will be made from thence to the Christian Religion, which we all profess. And these are the things (Most Holy Church of Christ) which in this elaborate Treatise I do not utter foolishly of my self: but humbly offer all things to Thee, as they are taken out of the Holy Scriptures (where they afforded me any light in discussing of this dispute) and the lights of purer Christianity: not because, as some-
time

Dedicatory.

time *Chrysostome, Homil. post prioris
exilii reditum; Thou stand'st in
need of my Doctrine*, which in-
deed, I acknowledge to be but small,
but that I might testify my good
will to thee, and that at length
thy natural Sons (to whom Reli-
gion is both their care and their
pleasure) may in some sort see
what works they are to attend on
that Day, and from what to ab-
stain, and with what authority the
institution of this solemnity is sup-
ported. With Gods assistance I will
briefly shew from the Holy Scriptures,
and Fathers of better credit, asserting
all these things.

Thou hast therefore (most Beloved
Mother) the purpose of my mind in
sending forth this little work. Do
thou then, of thy humanity to
thy friends, pardon the mistakes
how great soever they be, in collect-
ing these things, and take in good part
the

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the slenderness of my wit, which endeavoured according to its power, to benefit chiefly thy natural sons that sojourn in *Germany* (which I love upon many accounts:) This doth he humbly ask of thee,

Who loves Thee and Thine,

with a sincere Love in Christ,

Theophilus Philo-kuriaces
Loncardienfis.



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when they were set forth.

Since nothing can with that faithfulness be brought to
light out of the pleasant Gardens of the Ancients,
against which malevolous detractors do not whet
their spiteful tongues: therefore knowing the tem-
per of such men, I thought it would be for the Rea-
ders profit, in the very entrance of the Treatise, to
make mention of the Places, and times of the Edi-
tions of the Grave Fathers, and others, whose Testi-
monies are here alledged; to the end that both the
Detractors may be prevented, and also, if the Rea-
der, who thirsted after Truth should any where stick
doubting, he might the more easily make recourse to
the Authors cited, and consult their meaning, and
so all occasion of doubting being cut off, he might at
length willingly embrace the Truth set before his
eyes.

- A** Grippa de vanitate scientiarum. Colinae A.
grippinae. 1598.
Ambrosius excusus Basileae, 1567.
Amesii Medulla. Amsterodami. 1627.
Antonius de Dominis de Repub. Christiana. part 2.
Londini 1620.
Arnobius contra Gentes. Parisiis 1605.

A Table of the Fathers.

Athanasius Græco Latin. ex officina Commettiana,
1601.

Athenæus Lat. Lugduni, 1583.

Augustinus Basileæ, 1556.

B

Baronii Cardin. Annales, Moguntia, 1691.

Basilius Mag. Græce, Basileæ, 1551.

Basil. Magn. Lat. Basileæ, 1565.

Bellarmini Cardin. Controv. Colonia, 1620.

Bernardus, Antuerpiæ, 1616.

Bibliotheca Patrum. Parisiis 1614.

C

Canones Ecclesiæ Afric. per Justellum Parisiis, 1614.

Casauboni exercit. in Baron. Annal. Francof, 1615.

Centuriæ Magdeburgicæ. Basileæ, 1624.

Chrysostomus. Græce, Londini.

Chrysostomus Latine, Basileæ, 1530.

Clement. Constitut. Græco-Latin, Parisiis, 1618.

Clemens Alex. Græco-Lat. Lugduni, 1616.

Conciliorum Tomi per Severinum Biniu. Colonia,

1696.

Corpus Juris civilis, Geneva, 1626.

Cyprianus apud Joannem le Preux, 1593.

Cyrillus Alexandrinus, Lat. Paris. 1615.

D

Damascenus, Græco-Lat. Paris. 1575.

Dionysius Areopagita, Græco-Lat. Paris. 1625.

E

Epiphanius, Græce, Basileæ.

Epiphanius, Latine, Colonia, 1617.

Eusebii hist. Græco-Lat. Colo. Allobrogum, 1612.

Eusebius de præp. Evangel. Lat. Paris. 1534.

Examen Concil. Trident. per Chemnit. Francof.

1599.

A Table of the Fathers.

F

Flavius Josephus, Lat. Colo. Agripin. 1693.

G

Gratiani Corpus Jur. Canon. Paris. 1507.

Greg. Nazianz. Græc. Basileæ, 1550.

Greg. Nazianz. Lat. Basileæ, 1671.

Greg. Nyssenus Lat. Basil. 1571.

Greg. Magnus Paris. 1518.

Galatinus, apud hæred. Andreæ Wecheli, &c. 1603.

Gelasius de artis Concil. Nicæni Paris. per Marcel-
lum.

H

Hieronymus. Basileæ, 1526.

Hilarius. Basileæ, 1560.

Hist. Ecclesiasticæ Scriptores. Græc-Lat. Colo. Al-
lobr. 1612.

Hist. Ecclesiastica Tripart. Parisiis. 1574.

I

Ignatius Græco-Lat. Genevæ 1623.

Irenæus Basileæ, 1572.

Isidori Pelus. Epist. Græco-Lat. Parisiis 1585.

Isychius, Parisiis, 1584.

L

Lactantius. Basileæ 1563.

M

Macrobius. Lugd. ni, 1628.

Minutii Felicis Octavius, Paris. 1695.

Mortonii Apologia. Londini, 1605.

N

Nicephori Historia. Paris. 1576.

Nomocanon Phothii. Paris. 1615.

O

Origenes. Basileæ. 1572.

Optatus. apud Commelinum, 1599.

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P

Philo Judæ. Græc-Lat. Colo. Allobrogum, 1613.

Plutarchi vitæ, Lat. Basileæ, 1558.

Plutarchi Moralia, Lat. Basil. 1570.

Platina de R. Pontificum vitis. Colon. 1600.

Primasius in Epistolas. Lugduni, 1537.

R

Ruffinus. Parisiis, 1580.

Rivetius in Decalogum. Leidæ.

T

Tertullianus. Antuerpiæ, 1584.

Theodoret. Lat. Colon. Agripp. 1527.

Theodoreti *Questiones*. Græce Paris. 1558.

Z

Zonaras in Concilia Græco-Lat. Parisiis, 1618.

The first day of every week
 to be sanctified in the exercises of Religion.
 institution is Divine.

The Lords Day } is } whole }

Sanctification consisteth in }

ceasing from worldly matters. A.

attending on Divine Worship. B.

Therefore not to be profaned by }

gainful labour.

or by }

Surfeiting.

Sports.

Here the duties of Religion

in every Chur. meeting

the Ministry of

the Word, in

reading }

of Scripture.

expounding }

as namely }

private. C.

and }

Prayer.

Singing Psalms.

Administration of the Sacraments.

When the faithful were dismissed from the publick Assembly,

the works of God

in }

contemplating of }

Eternal Life.

meditating }

of what they had heard.

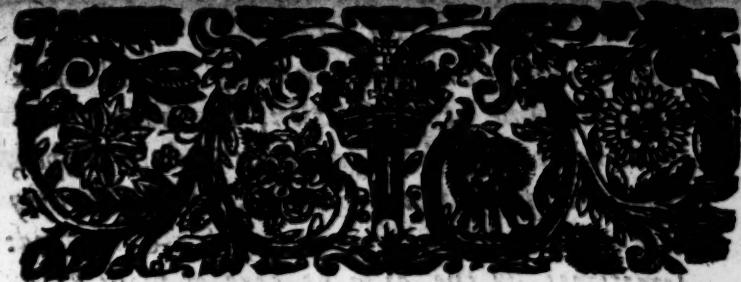
discoursing }

or in }

comforting the weaker }

brethren.

relieving the poorer }



A P R E F A C E
TO THE
R E A D E R.

In which is propounded, first, the scope of this Treatise. Secondly, is shewn why we meet with more things about the duties of the Lords Day in the latter, than in former Councils. Thirdly, how far the Church at this day may be obliged by the authorities of Provincial Councils, ordaining these dayes : although some things of smaller value be put amongst their Canons,

That old Serpent, the perpetual hater of Divine truth, and true piety, hath busied himself to remove every stone since the first promulgation of the Holy Gospel, that he might turn aside the minds of men bewitched with an impure hatred of light and godlinesse, from a sincere love

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to the same. Therefore, having stirred up a terrible flame of persecution, he hath sometimes disheartened the favourers of the Gospel, from all affection to godlineſſ, by most crafty means to hinder the happy progress of Gods Word: sometimes by the diligent care of pious Princes, this unhappy flame of persecution being quenched, he hath not feared either to set together by the ears the very Professors of Religion (not attentively enough observing his tricks and snares) or shamefully to alienate them (mens minds being inclined to lust, and a too great love of this present world) from the holy practice of godlineſſ, and from all exercise of true Religion. But this in vain. For so long as a door is open to hear Gods word, at a time solemnly observed for the publick worship of God, and the private practice of Godlineſſ not neglected, through the Divine Providence [it shall happen, that] (maugre the enemies of the Gospel) godlineſſ shall flourish, Faith shall abound, and Charity, the manifest token of Christs Disciples, shall not wax cold; and mens minds shall be stirred up with a greater desire of unfeigned love to the Gospel, and the violent shall take the Kingdome of Heaven by force.

This thing that masked Serpent observeth with no small disdain, whilst that he considers he is a falling like lightning from Heaven, by
the

To the Reader.

the power of Apostolical preaching, and upon that account, by his Emissaries, employes all his power, that he might retard the course of preaching the Gospel. Nor could he take a more ready way to promote this unhappy enterprize, than either by utterly abolishing the time appointed from heaven for this work, or by corruptly perverting the use thereof. Which being once obliterated out of mens minds, at length piety would decay, and all care of Religion would lye extinct. For it's well enough known, that the Professors of Christian Religion do there most endeavour after godliness, and that Church by God is most abundantly adorned with all manner of gifts, where, with greatest reverence, and strictest observation, the Lords Day is wholly spent in Divine exercises. For, if the^a Lords Day be the Queen of Dayes; that Church which gravely studieth the setting forth of this solemnity, is deservedly to be reputed the Queen of Churches. But the deadly enemies of piety, with all their strength, endeavour to relax the observation of the Lords day, (whereon they willingly suffer not themselves to be holden bound by the exercises of godliness) and to extricate themselves from this burden, thereby rovingly to give up themselves without check, to impiety and idleness. wherfore Constantine the Great, that most godly Emperour, not ignorant

^a Ignat.
Epist. ad
Magn. c. 57.

of

A Preface T

of these mens temper, when he determined with himself to obviate this evil, and begun with greatest care to practise the true Religion of Christ, and provoke his Subjects to observe it, he made a law for a diligent observing the Lords
 1. x. c. 8. Solemnity, as witnesseth Sozomen. For since it's the Churches part, intermitting the affairs of this world, to meet together for the exercises of piety, such Conventions cannot fitly be holden without a certain and determinate time. The time therefore destined for performing the the holy duties of Religion being abolished, the minds of men will not be intent upon the offices of Religion. Whence, of necessity piety must fail; and that being extinct, what other thing can men expect, but that a tempest of all evils should be ingruent?

But yet, since it's no easie thing to obliterate, and wholly to eradicate the matter of that
 Chrysost. Law which commands us to set apart a whole
 hom. 10. in day within the compass of a week, and re-
 Gen. 1. 5 fer it for Spiritual Labour: therefore that sly
 Adversaries by his Emissaries (whose wit is ready, and that have a mercenary tongue for colouring Impostures; changing their opinion at pleasure with the inconstant Ecebolius) at the first, only disputes after his crafty manner, whether such a time be ordained of God. These men more boldly than truly acknowledge the authority of time to be received not from Gods,
 but

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but Mens constitution; as though the Lords-Day were like the Holy-dayes which were commanded the Romans; namely, such as the Prætors according to their arbitrary power did proclaim. And so its observation should depend upon the civil Magistrate, and Churches authority.

Macrob.
Saturn. l.
1. c. 16.
p. 226.

These things thus being handled after these mens will, and others not strenuously applying their minds to retard the speedy course of their enterprises, reasons are found out with a little ado (for error is a fruitful thing) by which men not very religious and observant of piety, may at last rush upon the constant sanctification of this time with unwashen hands and feet, as the Proverb is, and tread it under feet, as if it were only instituted of God not for the sake of any spiritual work, but carnal idleness.

These things (courteous Reader) have given me occasion more narrowly to search out both the Institution, and Sanctification of this time; namely, whether first it could be shown from the Fountain of holy Writ (from whence wise men know we must always judge what is to be defined of every Divine Truth) and the ancient practise of the following Church (which learned it from the Apostles) any part of time weekly be destined to performe the holy exercises of Religion? Secondly, by what Authority that time is imposed upon the Church, Divine,

The sum of
those things
handled in
this book.

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vine, or Humane? Thirdly, in what things the solemn sanctifying thereof consisteth? Touching all which, what may be shown from the foresaid Fountains, the following pages will briefly, without prejudice of others, judging according to truth, by the grace of God inform us.

Why mention of the day is more frequently made in the latter than former Councils.

These are, I say, the things of which I have purposed to treat, God assisting, which, before I enter on, some things remain, of which the Reader studious of truth, is timely to be admonished. First of all, though there be none of any authority and name amongst the Professors of more pure Christianity, who beareth not most clear testimony to the Lords Festival; yet in no case must we expect, that all things which chiefly make for the illustrating it, can be demonstrated out of the papers of the most approved Fathers in one age. Nor can any one of right be offended, or wonder at this, since the reverend authority of the Fathers, especially in the controversies that unhappily sprang up in their age is to be attended; in weighing whereof they have professedly and openly declared what their mind was; but in other things, which they have touched upon only by the bye, they have not so roundly shewed their judgments. Besides, we know there is no point of Christian Religion, the illustration whereof hath not more and more increased in the Church
by

by progress of time; to effect which, the succeeding Church was enforced through a certain necessity: for sometimes the foolish forwardness of adversaries, and sometimes the lewdly-employed manners of their own men, have required this, that diverse Canons about some heads of Religion (the knowledge whereof formerly increased in the Church) should be appointed. I believe none will deny that the most profound mystery of the Holy Trinity was known to the Christian Church from its infancy: yet in several Councils of the succeeding Church, diverse Canons were ordained about it. The Reverend Fathers in the Council of Nice ordain, that our Lord Jesus Christ is not a Creature: and this they did according to Pauls word. In the Council of Constantinople all profess they did believe that the Holy Ghost is true God, as co-essential to God, both Father, and the Son. In the Council of Ephesus, under the Emperor Theodosius the younger, the Divinity of the Son is again concluded.

These mysteries were illustrated by these new constitutions: and yet who will be so mad, as for that cause to contend they were first then known to the Church, when these new Canons were set forth about them? which only the Holy Fathers ordained to obviate the forwardness of Hereticks that either denied, or adulterated the received Truth: that the Di-

vine

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vine verity, which the former Church embraced, being obscured, and held down by the wicked artifices of adversaries, might be restored to its ancient vigour.

But not onely the madnesse of Hereticks, but sometimes also the inordinate manners of Christians, have occasioned new Canons ordaining about things formerly known: for it was an usual thing for the Fathers to inquire into the manners of those Churches that were commended to their care; and when they observed that their Christian people were ensnared in error, or wandering from the path of truth, or at least walking not uprightly, according to the received rule of piety, they straightway used new Canons, as medicines congruous to both these evils: and so in the Church, as in the Commonwealth, good Laws grew out of evil manners. And although the things that were before ordained were abundantly sufficient to quench those errors newly sprung up, or reform their lewd manners: yet either the new breaking out of error, or dilating of manners, not at all consonant to the holy light of the Gospel, and creeping every way like leaven, were stopped by the bar of new Canons. But thereupon we must not think that the former Church was not bound to the truth which was by a *Postliminium* established with new sanctions, or to manners reformed by

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by their authority: which is easie to be observed in this business of the Lords Day.

The succeeding Church, through the care of the best Emperours, having obtained peace, established divers things about the Lords Festival, which are not now extant in the Doctors of the Primitive Church. But who will say, that the piety established by new Canons, for observing that solemnity, was not known to the former Christians? when as, even in the Apostles age, as it shall afterwards appear from the Scriptures, the Lords Day was solemnly used for all the exercises of Religion, in which the true manner of keeping it holy doth consist. And the Fathers of the succeeding Church, ordaining new Canons about its solemnity, have not concealed this, as is to be seen in the second Council at Matiscon, ^a Can. 1. in which they grave. ^a An. Dom. 588. ly study to set forth the Lords solemnity, but to this they were moved by the rash custome of some, as they say, who exposed the Lords day to contempt. In Concil. Cabilon, ^b held ^b Can. 18. about the year 664. caution is taken for prohibiting Country labours on that day; which thing, when the Fathers did ordain, they confess, they did not appoint any new thing, but renew the old. Moreover, in the Council of Friuli, ^c Can. 13. all Christians were commanded to observe with all reverence the Lords Festival; in which, as in other Canons of that Council, they

acknowledge, they do not institute new rules, but having recited the sacred pages of their fore-fathers Canons, they persist to embrace with greatest devotion, and renew with a fresher style, the things that were digested by them, and promulgated by a wholesome pen. There came out also ^a a new Decree in a Council at Paris, for the strict observing the Lords day, of which, this reason is assigned by the Fathers: because ^b a due observation, and the religious devotion of that day, was in a great measure neglected. That was not then the first time they decreed a religious institution of the Lords day, but it being grown into a disuse, they labour Postliminio, to renew it, and call to remembrance the neglected or obscured use thereof: and the dissolute manners of Christians, in performing on that day the exercises of Religion have produced new Canons about observing this solemnity: whenas yet the solemnity it self, and the holy duties thereof, were well enough known to the former Church: and so the things which were neglected, through the carelessness of the people, were afterwards with great labour inculcated.

Another reason also is to be added, for the ordaining new Canons about this Festival. The Heathen Emperours being haters of the Christian name, provided by their Laws, that the Christians should not have liberty on the Lords day

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day, to keep their meetings. which the wicked Edict of Dioclesian, touching this thing, informs us of. How therefore would they observe out of the writers of that age, all the mysteries of godliness to be performed on that day, whenas, not without great peril of life, they did celebrate the Lords' dayes, not on the day time, but on the night? yet all Authors of any note, as I said, do acknowledge, that the day it self was to be celebrated from the beginning of the Church: and if they had had liberty, they had executed the same offices of Religion on that day, by which it was celebrated in the succeeding Church. And these are the things, for whose cause the Fathers of the succeeding Church being moved, have treated more at large concerning the Lords day duties, than those of the foregoing.

There remains one other rock, upon which, lest any dash, I judge them also to be advertised. Many of the Canons, upon whose authority a great sort of the duties of Religion on that day to be performed, do lean, were set forth by Councils which were Provincial: perhaps therefore some will object, that none but the Churches of those Provinces are obliged to keep those Canons. But indeed, since the Decrees of Provincial Councils serve for the profit of the whole, and not of any particular Church onely, why should they not be received of other Churches professing the same Faith with them? although not by vertue of any

How other Churches may be bound to Provincial Assemblies.

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Provincials authority, but of Divine truth, albeit determined in a particular Province. And since the reason of a Provincial Synods determination is universal, why should not Canons so determined, even in that respect, oblige other Churches, although not to undergo the punishment? For the imposing of the punishment is particular, where the Law in respect of equity may be general. And whenas we see the authorities of particular Fathers to be esteemed amongst all, we should be too partial towards them, if we should set at nought the Canons of Provincial Councils, at which several Fathers and Bishops were present: unless some body will think that a sentence approved by the judgments of many, be of less weight and authority, than when it's pronounced by one single person apart.

Because Pauls Epistles were written to particular Churches they are not therefore rejected of others, for that in Gods intention they pertain to the Churches of all ages and Nations: nor do they less agree with their moral State and condition, than with those for whom they were primarily designed.

Moreover, if in any Province there be Churches rightly constituted, and according to the rule of Gods Word, doubtless they are to be honoured with the name and title of Churches: and the right hands of Christian fellowship are to be given them: neither is there extant at this day a Church,

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Church, which, upon occasion, does not freely use the authorities of some Provincial Councils, in confirming the truth: to which yet this is by none imputed as a fault: and why may not its assertors sometimes have liberty to use the Provincial authorities of Canons for propagating the truth about the Lords day?

The Orthodox Fathers anciently, when any question arose, by which the peace of the Church was disturbed, did advise, and mutually help one another. The French Bishops, in the case of communion with Felix, consulted the Bishops of Rome and Millain, whose Letters were read in the Council of Tauritan. as appeareth by the fifth Canon of that Council. The Spanish Bishops, in the case of the Priscillianists, profess, they will not communicate with the lapsed, although reclaimed, without the consent of the Roman Bishop, and Simplicianus of Millain: Liberius Bishop of Rome writes to Athanasius, and begs it of him before God and Christ, that if he be of his mind, he would subscribe his Epistle. Apud Athanas. p. 397. That was indeed a sweet communication, and modest prudence in the ancient Bishops, ^a that one act, and one consent should be kept, according to Gods Laws, amongst them all: And hence it was, that they entirely studied to ^b use one common counsel about the profit of Church-administration: and did not reject with a supercilious disdain, that which seemed best to be done

T. I p 640.

Exempl. profession. in Conc. 2.

Tolet. Conc T. I. p. 565.

^a Cypr. Ep. 20.

^b Cypr. Ep. 29.

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to their fellow Bishops, although distant from them in other Provinces, ^a but the associati-
^a Cypr. Ep. 97. sect. 3. on of Priests, although large, was so coupled together with the glew of mutual concord, and bond of unity, that one falling into danger, the rest helped him. *whatever therefore was thought just by Pastors of other Churches, (especially those that were ἐπίσκοποι, as Petrus Alexandrinus says*
6 l. 6. c. 18. in Sozomen, of the Roman Bishop, b although con-
gregated in a Provincial Council, or out of Council) was by good desert not rejected of other Bishops of the same Faith: but they helped one another by mutual counsels and labour. whence it follows, that Canons ordained, although in Provincial Councils, about the Lords Festival, are not to be rejected. But I will stay no longer to take this remora out of the way.

What we
are to think
of the Ca-
mons that
ordained
some incon-
siderable
things a-
bout ob-
serving the
Lords Day.

One Objection remaineth, which, lest any thing be wanting to the knowledge of the truth, must be prevented. Some, having no care of the Lords Festival, do contend, that the Fathers in those latter Councils, do stick in small things, and do mingle, I know not what, matters of little value, with their Canons about observing the Lords solemnity: for whose sakes they judge whole Canons to be nothing worth: as in some Councils it's ordained, that what sometime the Priest Abimelech asked of David, 1 Sam. 21. 4. that should not be done by Christians on the Lords Day. So in the Council of Friuli, Can. 13. this is reputed by

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by some for a trifle. Concerning which thing, it yet troubled not St. Paul to make a Canon for the married in case of Prayer and Fasting, 1 Cor. 7. 5. Put for that part of Friuli's Canon, wherein it's ordained, to abstain from our Wives on that day; whether it was added by the Fathers, or foisted into the Canon by some Sciolist, on the Marginal explication of a Carnal work, I dispute not: I onely asert this, if it be their grief that trifles repugnant to the Word of God, are obtruded on the Church of Christ, in this I commend and accept very well their temper, who see at nought whatever point is dissonant from the Holy Scriptures, however approved in the judgments of many men: but, if under the name of trifles, as they call them, they shall reject those Canons that contradict not the reverend authority of writers, I cannot approve their fact in this, at least I would be taught this thing of them: which they may find out by the whole huge Volume of Councils. All the things therein ordained, are not approved now adayes by all; and yet those Councils are not therefore rejected by wise men. Some things enacted in the first Council of Nice, which have come to our hands, (if the authentick acts of the Council have not perished through the injury of time, or cunning of the Arrians) are over crude, which savour not of Athanasius, Osius, or Paphnatus's wit, and other approved Fathers, which were present at the Council, and which things are now also antiquated: shall we ther-
fore

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fore judge all things in the reverend Council, which hath so many witnesses, to be rejected? far be it from us. In that Council also it's ordained, that there must be no bowing of the knees on the Lords Dayes, or from the Passover to Pentecost, in pouring out prayers to God. Perhaps there will be some, that will think this ordinance worthy derision, rather than observation: who will not yet for that cause reject the Council. Once in a Council at Trulla, Spiritual affinity, as they call it, was forbidden: yea, there we read an injunction (for the fifth Canon says καθ' αὐτὴν ἀπαγορεύεται ἀγία καὶ ἁγία διακονία εἶναι, &c.) for, avoiding ridiculous jesters, and other spectacles at any time: but at this day they esteem it a trifling Canon, who judge those tumblers to be rejected not alwayes, but even on the very Holy day do permit Christian people to be present at the childish arts of tumblers, when the publick exercises of Religion are ended, and yet they refuse not all the Canons of that Council. I can bring forth many more other examples of Canons determining small matters, but I'll spare this labour: At least, I add but this, when in Provincial Councils of every Province, Questions were handled (Conc. 1. Constantinop. Can. 2. T. 1. p. 510.) and nothing was brought to the General Council, but what could not fitly be determined in the Provincial: it was needful for the Fathers to determine of the propounded questions, of what kind or weight soever they were: and so if any minute things (which by some are reckoned trifles) do occur in the Canons, they are rather to be ascribed to others, who propounded them to the Fathers assembled in Council, than to them determining of them.

These are the rocks, which in the following Treatise by Gods help, shall be more clearly explained in their places: of which things (most courteous Reader) I judged it expedient to admonish thee, before I dismiss thee to read it over, lest in any place thou be at a stand. In which things, having briefly prefaced, by Gods assistance, I hasten to my purpose.

T H E

Can. 53.

So Conc.
African.
Can. 95.



THE Lords-Day.

THE FIRST BOOK.

In which is demonstrated the Solemnity and
Antiquity of the *Lords Day*.

CHAP. I.

That to the Solemn Worship of God, a determined time is necessary. Concerning the Assemblies of the Apostles, and how the Apostles and other Christians were present in the Jewish Synagogues, on the Sabbath Day.

THat some certain time is to be assigned by Divine Institution, on which, men ceasing from common affairs, are diligently to bend themselves to Divine Worship, for Gods glory, and the Churches good (although no

Religion be placed in Holy-dayes) I think to be without controversie : the custome received amongst Nations of all Ages (that namely, at a stated time, and upon certain dayes, all should meet to invoke, and worship that Deity which they took for their supreme) doth witness this : and reason it self doth require the same.

Conventions also for performing exercises of Piety, were alwayes used by the Christian Church, in which said exercises, it practised what pertained to godliness, and the worship of God, for which cause the Apostle, *Heb. 10. 25.* allows not of that readines in Christians, to forsake *ἐκταραγῶντες*, i.e. that coming to the Synagogue [or meeting together] and if Christ disdained not to come himself to the Temple, and the Jews Synagogues, *καὶ τὸ εἰσὶν αὐτῶν*, *Luk. 4. 16. 1.* As his custome was ; who will he be that shall think the places dedicated for the Churches assemblies are not to be gone unto by Christians ?

*a Hom. 1.
c. 1. p. 81.*

But the necessity (which *a Chrysostom* at large decyphers *de verbis Isaia*) of these Assemblies (of which more afterwards) being admitted : we must at this time briefly enquire out the fit season (without which the exercise of Divine worship cannot fitly be acted in them) for holding of them : for the best sign of the time which was solemnized by the

the Church; must be observed from the publick conventions which were held for performing of the Duties of Religion.

The time assigned for Divine worship amongst the ancient Christians, was either extraordinary, or ordinary: solemnly to celebrate the extraordinary time, they were

The extraordinary time for Divine worship,

called upon only by an extraordinary occasion, when it fell out: so while the Apostles were living, *Luke* tells us, *Acts* 12, that many were gathered together in *Maries* house, during *St. Peter's* imprisonment, and for his sake poured out Prayers continually to God; --- the occasion of which convention was extraordinary, yet did they not therefore intermit the ordinary time of meeting: the ancient writers do also witness, that such were the meetings of the Christians after the Apostles times, when a just occasion was offered: who, as often as persecutions, or publick calamities fell out, they then joyned Prayers in their meetings congregated on that occasion: and so, as it were, "by making a band in their Prayers to God, they compassed him about as they prayed: which thing we read was done by the Apostles and Church, *Acts* 4. 23-31. When the Elders of the People forbade the Apostles they should not preach Christ, the Church poured forth Prayers to God.

*a Tertull.
Apol. cont.
Gentes.
c. 39,*

The ordi-
nary time
for the
worship of
God.

The ordinary time for the exercises of Piety was, at which they attended Divine worship upon a stated and determinate day; to manifest which, it will be worth the while to know, that for convocating the Church ordinarily, more days were set apart after the Apostles death, than the former Church observed.

Concerning the Assemblies of the Church while the Apostles were yet alive, some things observable do occur in the Evangelists (the Holy Ghosts *amanuenses*, and the faithful describers of the Acts of the Apostles) in declaring whereof, we will first consider what is recorded of the Apostles in this thing, and then of the other members of the Church.

And first of all we will shortly touch upon the Assemblies of the Apostles (although they cannot truly be reputed amongst the ordinary conventions of the Church, because which way soever the Apostles turned, they took every occasion to preach the Gospel) because they open us a way to understand others. After the saving Passion of Jesus Christ, our most merciful Redeemer, the mention of the first of these, at which were present the rest excepting *Thomas*, occurs *Joh. 20. 19.* in which Christ vouchsafed his presence. The occasion of which meeting is not mentioned; but doubtless, as all Interpreters conjecture, this was done, that by their mutual presence they

The meetings that were held by the Apostles.

they might comfort one another: For as many as are Christs, do perpetually incline to communicate all things, whether their sorrows or joyes, among themselves: and then their Lord being gone, their greatest fear was of the Jews; for which cause we read that the place wherein they held their meeting was shut and barred: when the Apostles were assembled, they conferred among themselves of what divers related of Christs Resurrection: the time of this meeting is noted in *John*,^a *it was the first day of the week, and about evening of that day, or after* ^{19.} *Sun-set*; at which time, Christ, having conquered the grave and death, presented himself to them alive.

Secondly, after eight dayes, or the eighth day current from his appearing, the same Evangelist tells us, *John* 20. 26. that they were all met together, where Jesus came again, and stood in the midst of them. Here some make a question, whether the day of their second meeting was the eighth from the first, or after the eighth day? ^b *Cyril* affirms it was the eighth, or Lords day, the first and last being reckoned: neither doth it hinder that it's said *after eight dayes*. Christ taught, that the Son of man must suffer many things, &c. and *after three dayes rise again*. *Mar.* 8. 31. yet Christ rose from the dead

on the third day from his burial, not after the third day. So also 'tis said *Luke 2. 21.* *When eight dayes were accomplished for the circumcising of the Child, i. e. on the eighth very day: for the H. Ghost speaks of the eighth day current, and not finished: so here after eight dayes, or on the eighth day, are all one.* It must be added also, that Christ appeared in the evening of that day.

Afterwards some of the Apostles were together, when they went to fish, to whom also Jesus appeared. ^a.

^a *Ioh. 21.*

Thirdly, the General convention of all the Apostles is declared, *Act. 1. 4.* in which they were commanded, not to depart from *Jerusalem*, but there wait for the promise of the Father: and thither they came after the glorious Ascension of Christ, where being gathered together, they tarried for the Spirit, promised of God the Father, and Christ. ^b *Luke* reports that women also were present at this Congregation of the Apostles: where they continued their meeting, till the Feast of *Pentecost*, abiding with one accord in Prayer and Supplication: which fell out also on the first day of the week.

^b *Act. 1.*
14.

^c in *Levit.*
1. 2. c. 9.

So thinks *Isychius* ^c, who sayes, the day of *Pentecost* fell out on that day which our Saviour rose on; and indeed, whoever shall compare his reckoning with the Law of God, about keeping *Pentecost*, will find that *Isychius*

chius in this misse the truth at all. For the day of *Pentecost* (which the Scripture elsewh^re calls the Feast of Weeks, or of New-fruits, because on that day the Shew-bread was offered out of the new fruits) was the fiftieth inclusively from the day of offering the First-fruits, *Lev. 23.* which was the day immediately next after the Passover^a, on^a *1 Cor. 15. 20, 23.* which the Lord Jesus, who was the first-fruits of the dead, lay in the Grave : and the fiftieth day from that inclusively, was the first in the week, upon which the H. Ghost descended on the Apostles, as they were that day assembled. *Act. 2.*

These are the meetings which the Holy Scripture testifies the blessed Apostles held upon the fiftieth day from Christs resurrection : which being held upon the first day of the Week, Christ oftentimes honoured with his presence. But, why they met on that, and not another day, it is not easie to declare ; although one may guess at the cause of the first and last meeting, yet hath the Holy Ghost shewn us nothing of the second occasion. And it's uncertain whether Christ before his death, or for those forty^{Joh. 20. 26} dayes wherein he reasoned with them after his resurrection, of things pertaining to the Kingdome of God, gave his Apostles any command for setting apart some new time

Contr. Ebi-
on. bar. 30.
p. 32.

for their meetings. Epiphanius sayes, they knew very well that the Sabbath was at an end, from his converse with them, and Doctrine before his Passion. This at least is an indubitable truth, that they met on the first day of the week, and that Christ made renowned their meeting held on that day by his own gracious presence, and mission of the Holy Ghost. And St. Cyril must be credited, *ubi prius.* Holy Congregations are held at this day of right in Churches, because on that day Jesus appeared to his Apostles, as they were met together. Nor doth Isychius think otherwise in the place afore quoted. Therefore according to those most grave Fathers, because the eighth day was made famous with the presence of Christ, and the gifts of the Holy Ghost sent down from Heaven, it is at this day also by the Church solemnized with a more honourable worship.

Afterwards the Apostles, together with the faithful, are said daily to meet to hear the word of God, and receive bread, *Act. 2. 46.* Yea, the Apostles ceased not to teach from house to house, and in the Temple, *Act. 3. 42.* And these are the things which the Holy Ghost hath afterwards left us written in the Holy Scriptures, concerning the Apostles meetings: to the solemnizing whereof, we read not that they observed a

cer-

certain or set time ; because they had to do with the *Jews*, to whom, before others, according to the ancient prophecies, the Gospel was to be declared. Therefore the Apostles were often present at the *Jews* assemblies, and that upon their Sabbaths. And whether the Apostles, when first they went forth to preach the Gospel, met apart from the *Jews* amongst themselves on other dayes, the Holy Ghost is silent in the Scripture. But at that time the Candidates of Christianity being hindred with fear of the *Jews*, could not without great difficulty meet together. We must then think they held their meetings in those dayes when they could. But the Church being wonderfully increased, and daily corroborated in the Faith, by the frequent preaching of the Apostles, it appeareth by the History of the Apostles travels recorded by St. *Luke*, that the Christians where-ever they lived, were wont to meet upon set dayes, to handle Religion : to prove its truth, divers examples are ready in the *Acts of the Apostles*, and their *Epistles* ; in which the celebrating of their meetings is usually denoted by these phrases ; *meeting together to hear the word of God*, Acts 13. 44. *coming together to break bread*, Acts 20. 7. *to come together*, 1 Cor. 11. 20. *ministering to the Lord*. Acts 13. 2, &c. they are said

said sometimes to meet in the Temple, *Act. 2. 46.* Sometimes other Christians than the Apostles were at the Jews Synagogues: because there the Apostles preached Christ to the Jews, and therefore other Christians also resorted thither, that they might hear the Apostles teaching. *Act. 5. 12.*

How the Apostles and other Christians were present at the Jews Synagogues.

That the first Christians were sometimes present at the Jews Synagogues on the Sabbath day is granted, the Holy Writ being witness hereof, *Acts 13. 14.* also *Acts 17. 2.* it's said, the Apostle, *as his manner was,* went in unto them, and three Sabbath dayes reasoned with them out of the Scriptures, &c. but not to solemnize the Sabbaths after the Jewish manner (from whose observation the Christians, and that by authority committed to the Apostles from the Lord, were far enough off) especially when Paul himself could most severely reprove the *Colossians* and *Galatians*, because some amongst them stood for the Sabbath, and other feasts of the Jews: but because they then had obtained a good occasion of communing with the Jews, being met together: that their readings of the Law and Prophets being finished in the Synagogues, they might preach the Gospel with more fruit in such a concourse of men (which upon other dayes they could not so easily obtain) and for

for no other end, as from the alledged testimonies is evident. Which things let the Reader seriously weigh with himself. For at what time, or in what place soever they could speak with the *Jews*, they set upon them, and preached the Gospel to them. Therefore, both on the Sabbaths, and other dayes, as well in the Synagogues, as when they were met other where, the Apostles were not wanting amongst the *Jews* in the office of preaching. When they had tarried certain dayes amongst the *Macedonians*, because no fit occasion for preaching the Gospel was offered (as the circumstances of that place teach) which the Apostles every where greedily sought after, they preached Christ on the Sabbath dayes out of the City, by *Act. 16.* a River side, to the women which resorted to ^{13.} publick Prayers according to their custome. St. Paul hastened to keep the Feast of Pentecost at *Ierusalem*, only because he might have many of the *Jews* living dispersedly in divers places of the world there gathered together, with whom he might treat about Christ, and so the preaching of the Gospel by them returning home might be made famous through the world. So thinketh *(Chrysost. Hom. 43.)* who sayes, *what means that haste of his?* ^{in Act.} (he speaks of Pauls hastening to the Feast) *it was not for the Feast, but for the Multi-*
tude.

inde. Afterwards he sayes, *He made haste to preach the word.*

It's granted therefore that the Apostles and other Christians in those first times, were present at the Synagogues of the *Jews*: yet although they met with them on the Sabbaths, they are not read in the Scripture to meet on the Sabbath dayes apart from the *Jews*, and by themselves. Neither do we read that this was done of them with an intention to solemnize the Sabbath, or have a worship common to the *Jews*, which was not lawful to be done. St. Paul sometimes disputed in *Areopagus*, *Act.* 17. 19. and the Schools of the Heathen; *Act.* 19. 9. *In which the Schoolmasters were wont to explain the names, genealogies, fables, and histories of their gods, to observe their Feasts, and instruct their Catecheta in their rites.* Yet no man will thence conclude, (as Mr. *Eaton* well observes) that because he was present in their Schools, he did observe the Heathens feasts, and worship their gods. In like manner the Apostles must not be said to have observed the Jewish Sabbath, although they had divers disputations thereon, as the course of the *Jews* gave them occasion.

Moreover if the Christians had observed the Sabbath, then *Justin Martyr* had satisfied with little ado, *Trypho the Jew*, that coun-

Tert. lib.
de Idol.
c. 10.

Dial. cum
Tryphon.

counsell'd him *to observe the Sabbath*. For it had been enough for *Martyr* to have answered the *Jew*, that the Christian Church did observe the Sabbath. Yet this he grants not, but that blessed *Martyr* plainly denies that the Jewish Sabbath ought to be observed by the Christians. The same do other Fathers against the *Jews*, as we shall see afterwards.

Lastly, we read not that the Apostles were alwayes at their Synagogues. For it's said *Act. 19. 9.* when the *Jews* hearts were hardened at *Pauls* Doctrine, first *Paul* himself departed from them, neither is he ever after read to enter into their Synagogues. Besides he segregated from them the Disciples that embraced the sounder Doctrine, lest, as it's in the Proverb, *the sick cattel should infect the sound*. Therefore as long as they conceived any hope of converting the *Jews*, they neither declined their company nor Synagogues. But when they observed, that they rose up against the sound Doctrine of the Gospel with an obdurate heart, they forthwith forsook them, neither are they read in Scripture ever after to enter into their Synagogues any more.

CHAP. II.

The ordinary time observed for celebrating the publick worship of God after Christs death was the Lords day, solemnly used by the Christian Church, in the very Apostles age. Three Texts of the New Testament, namely, Act. 20. 7. 1 Cor. 16. 1, 2. and Apoc. 1. 10. are briefly considered.

Afterwards, when the Christians had no dealing with the *Jews*, we read that they met by themselves, in the Apostles age, and that on the Lords day, to exercise the offices of Piety and Divine Worship. But for the period of time, in which at first they held these conventions by themselves, apart from the *Jews*, there's nothing occurs in Scripture, and divers dispute about it. Passing by whose dispute, it plainly appears in the Holy Scripture, that the Lords day, while yet the Apostles were alive, was destined for the publick meeting of the Church.

All Interpreters of Scripture are not at one with themselves.

There are three Texts of the New Testament, (namely, *Act. 20. 7. 1 Cor. 16. 1, 2. and Apoc. 1. 10.* in which there is plain mention of that dayes celebrity) on whose most grave authorites the religious observation

tion of the Lords day, by the common suffrage almost of all Divines, doth chiefly rest. Yet all Interpreters agree not amongst themselves in their Expositions of them: and no wonder, since to all it is not given presently to hit upon the sense of what is delivered in the Scriptures, but *to some that prophesie some things are revealed*, according to the Apostle, *whilst other sit by*. Yea, men of every age studiously following after the known truth; even while they diligently apply their ages to the study of the Scripture, are blessed with a New-light of knowledge not observed by their Predecessors. It sometimes also falleth out, that some things may be revealed to men of inferiour condition, which are hid to others of greater name and authority; as may be seen in *St. Paphnatus*, who being armed with the Divine authority of the Epistle to the *Hebrews*, wherein it's asserted, that Marriage is honourable in all, opposed in that famous Council of *Nice* the Bishops that ordained an excess of rigour, or studiously endeavoured to prejudice the Church with an intolerable inconveniency of too severe a prescription: yet all that famous convention of Holy Bishops, Presbyters, and Deacons, yielded to *Paphnatus* his opinion. *Chrysostom* gives leave to the weaker, although the least, to speak any thing

Cor. 14;

30.

Socr. Hist.

l. 1. c. 8.

Hom. 181

in 2 Cor.

thing that's profitable, even in the Church-assembly.

Moreover, one and the same understanding at the same moment, receiveth not all the sacred mysteries of Faith; but the Holy Ghost, (the onely teacher of truth) openeth to men their understanding at divers times. And most commonly it happens, that he that cannot have the first place for wisdom, may have the second for modesty, by retracting what he hath inconsiderately spoken. Now as in the Expositions of other Scriptures, there are more Masters, when they judge diversly, and contradictorily amongst themselves: so it falleth out in the gloss of the foresaid Texts. For some of them (whereof the first and second do note, that the offices of Religion are to be performed by the Christian Church on that day; the third its name) being supported by testimonies, do piously and modestly defend the authority of the Lords day: which others of them contend, cannot be defended by those authorities. The former of these opinions is more common, and received of more both ancient and modern Divines: Neither doth the latter want asserters of great authority in the Church.

*Ap. Mar-
lorat.*

Mr. Calvin, of blessed memory, in his Learned Commentaries, so interprets that place,

place, *Act. 20. 7.* that it seems to bring little help to prove the Lords day solemnity.

Whose opinion I see divers do embrace; whose temper I cannot enough wonder at in this: because in this point they stily adhere to Learned *Calvins* opinion, from which, in other matters of Christian Faith, they are altogether aliens, and cry out that the vilest Comments of the Papists are far to be preferred to his elaborate Expositions, which breath forth Piety and excellent Learning: and whatever is approved by the judgment of that well exercised Divine, Mr. *Calvin*, they little esteem it: and that because the most famous *Calvin* sometimes thought so. Yet in this business they judge nothing ought to be approved, but what, forsooth, seems good to *Calvin*.

B. Calvin

When I consider these mens temper, it comes into my mind, what *Theophilus* sometime did to the Monks surnamed *Longi*, at *Sorum*, whom he was displeased. He conspired with the common sort of Monks, who affirmed with *Origen*, that God had an humane shape (although he thought otherwise) against those Friars. Whence arose a great contention amongst the Monks, who turned themselves to rail and not dispute. So divers, who matter not Mr. *Calvins* judgment, do yet, under a pretence of

His. 8. c. 12.

his authority, studiously defend their own opinions, to the end they might set by the ears those whom they observe to admire and love famous *Calvin's* judgment, as reason requires, in other things, while some of them adhere to, and others dissent from his opinion; when yet in the mean time they value not Mr. *Calvin* a straw.

Whoever knows the Learned *Calvin*, cannot but acknowledge him for a most stout maintainer of Gods truth: by whose auspicious labours, in this age, through Gods mercy, an admirable course hath been made to all excellency of Doctrine and Religion: which might have perished, had not he, being stirred up by Gods grace, as another *Atlas*, upholden the ruinous affairs of the Church. He was also a most earnest restorer of Christian liberty, which with might and main pursued about the use of meats, and dayes, against the Papists, and other adversaries of the truth. And let none think it strange, if upon the matter he find the same happen to him, which does to the diligent Husbandman, after that his good seed sprouts out in his field: who perceiving Darnel and Tares, while he goes about to root them out, contrary to his purpose he plucks up some of the Wheat with the Tares. Whilst that famous Divine observes

serves the observation of the Jewish Sabbath to cease, and that upon Apostolical authority: he thought it congruous to truth, to pronounce the Christian Church free from observing the Weekly Sabbath. This opinion he manifested especially, when he set himself against the unnecessary Festivals of the Papists, from whose most grievous yoke, he had an earnest desire to free the Church of Christ.

It will not be well taken for me to dissent from *Calvin*, together with the Learned *Beza*, *Gallacius* on *Ex. 31.* and *Fajus*, Mr. *Calvins* most intimate Colleagues, and other Divines of great name, though it be done with never so great modesty, and craving his pardon; however I judge him worthy to be reckoned amongst our greatest Writers. But I will come now to weigh the foresaid Texts, whereof the first is in *Act. 20. 7.* *Act. 20. 7.* where *St. Luke* sayes, *ἐν δὲ τῇ ᾠρᾷ τῆς σαββάτου.* is considered. Upon the first day of the week, when the Disci-^{ed}ples came together to break bread, Paul preached unto them, ready to depart on the morrow, and continued his speech until midnight. Where the Church-assembly is, as they say, painted to the life, by all its circumstances: and first from the time, then from the duties performed of the Church in that assembly: concerning all which, a double question is

moved of some that seek a knot in a bulrush. In the one whereof, what *Luke* means by *μὴν σαββάτων*. *i. the first day of the week* : in the other they discuss what must be understood by *κλάσιν ἄρτων*. *i. breaking of bread*.

In describing the Church of *Troas*, first, the time is noted, namely, *ἐν μῇ σαββάτῳ*. where some interpret it, not for the first; but one day of the week : as if *Luke* had signified nothing else by that phrase, than that they met on a certain day of the week, when *St. Paul* was there. They eat, according to the Proverb, with very tender jaws, to whom these dainties relish. But with their leave, what they say cannot agree with the genuine sense of that place. For in that place *Sabbatum* must needs be taken either for the whole week (as the *Hebrews* usually speak) or for the last day in the week. We must not understand it here in the latter sense, because the Apostle abode at *Troas* only seven dayes, *Act. 20. 6* and in that space only one Sabbath, properly so called, did occur: therefore, since he tarried there but only for one Sabbath, it cannot be said he preached to them on one of the Sabbath: neither is *μῇ σαββάτῳ*, as divers observe, ever read in the New Testament for *πρὶν σαββάτων*. It follows therefore from thence necessarily, that *Sabbatum* should be taken for the

the whole week; and then on *one*, or the first of the Sabbaths, will be all one. In which sense, that phrase occurs elsewhere, as in *Mar. 16. 2.* *καὶ λίαν ἄρῃ τῇ μιᾷ σαββάτων* *i. very early in the morning, the first day of the week*: as in the ninth verse of the same chapter, *ἄρῃ ἄρῃ τῆς σαββάτου*. there the Evangelist expounds *μιᾷ σαββάτων* by *πρώτῳ*. *i. one by the first*. And so the Greek Fathers next the Apostles times, interpreted *μιᾷ σαββάτων*.

Justin Martyr Dial. cum Tryph. sayes, μιᾷ σαββάτων πρώτῃ μένῃσα, &c. One of the Sabbaths, remaining the first of all the dayes, according to number, the spaces of all the dayes being run again into a circle, is called the eighth; and remaineth the first, as it is. p. 201. Chrysost. Hom. 43. in Act. Apostol. expounds one of the Sabbaths by the Lords Day. So Hieronymus. Nor otherwise Augustine, Ep. 86. One of the Sabbaths, sayes he, was then called that day, which now is called the Lords, which is more plainly found in the Gospel.

Some also by *breaking of bread* understand a private banquet, nor the Lords Supper: of which doubt this seems to be the cause. In that age the Christians meeting in the Church, did sup together, and also received the H. Eucharist; and so both tables, the

Hom. 43.
in Act.

common and sacred were joyned together, as *Chrysostom* teaches, *Hom. 26. in 1 Cor.* Upon set dayes they made common tables, and when the assembly was ended, after communion of the Sacraments, they went to eat and drink together. And hence it was, as *Chrysostom* thinks, that they *Acts 20. 7. met to break common bread*: becaule when the communion was celebrated, the common table followed: and *Chrysostom* affirms, in the beginning of that *Hom.* that the day on which they met was the Lords, and that all things that there were done were joyned to preaching; But the breaking of bread in the fore-said place, is to be expounded of the Holy Eucharist: for there were sundry there, and *Paul* took bread, not at Supper time, but mid-night. In that Text therefore the duties of a Christian Sabbath (such are an holy assembly, breaking of bread, or administration of the Lords Supper, preaching of the Word, devout Prayers, &c.) are read to be performed of the Church on that day: which holy duties were not performed of them on another day, otherwise *Paul* having staid there the space of seven dayes, could not have deferred them to this day, especially when he was to depart the day following: neither doth *Luke* affirm the Apostle to have proclaimed this meeting of the Church

Church as extraordinary, because he was to depart the day after: but he teacheth that the Church met (namely, as it was wont) to break bread, and not to take leave of the Apostle: and St. *Augustine* confesses that *Pauls* departure was the expresse cause of continuing his speech, because he desired sufficiently to instruct them. The received custome therefore of the Church, and not the blessed Apostles departure from *Troas*, gave occasion to this assembly. For he stayed there seven dayes, not so much for the Eucharist, as waiting for the Lords Day. Whence it appears, that that Text shews that the Apostolical Church kept solemnly the Lords Day in the publick exercises of Religion. But upon what authority the Christians met on that day, we will afterwards examine, here it's enough for me only to demonstrate that they did meet on that day.

The second Text, out of which the celebration of the Lords Day is shown, is, *1 Cor. 16.*

1 Cor. 16. 1. 2. Now concerning the collection for the Saints, as I have given order to the Churches of Galatia, even so do ye, $\alpha \rho \iota \mu \alpha \sigma \alpha \beta \beta \acute{\alpha} \tau \omega \nu$. i. upon the first day of the week, &c. The former place taught us, that the Apostle Paul did celebrate the Lords Day with the Church: this, that he commands it to be celebrated by the Church. And his pra-

Life is not here only recorded, but here is mention made of his Apostolical ordination about that thing. Where *ἡ μὲν καθήκον* must be taken distributively for, upon the first day of every week. In which Apostolical command, nothing is commanded the Church of *Corinth*, which is not also required of the whole Church of Christ, according to the golden rule of *Tertullian*, very profitable for understanding of the Scripture, *Some things*, saith he, *uttered specially are to be understood generally*: which rule cannot but have place in this Text: because what things the Apostle writ to the Church of *Corinth*, the same belong to all that call upon the name of Christ in every place, he himself being witness, 1 Cor. 1. 2. Moreover, who will deny that all who have given their name to Christ, are bound to relieve their necessities? For you must not think, sayes *Chrysostom*, that these things were written to the *Corinthians* alone, but to every one of us, and all that shall be after us. Let us do therefore as Paul prescribes us, and let every one of us lay by him at home on the Lords Day, the Lords riches (i. to be employed for such use as the Lord hath prescribed) and hereupon let it become a low and immutable custome, &c. Therefore in *Chrysostoms* judgment, the Apostle applies the man-

De specul.
cap. 3.

Hom. 2:
T. 6.

manner of the Church in collecting almes on the Lords Dayes, for the benefit of afflicted brethren, which were then at *Hierusalem*, which office of Christian Charity, although no brethren liv'd in that place, ought not to be omitted of Christians: but in *Chrysostoms* opinion is to be established by an inviolable law for ever, as it was done (even as it appears by *Justin Martyr*, and *Tertullians* Apologies) in the succeeding Church. I only add this; Although a general law for making collections on that day to the use of the poor, be set down by the Apostle, yet they that at this day do it at other times, must not be judged transgressors of the Apostles law. That kind of collection was not so affixed to the Lords Day, as it could not be done on other dayes; although a peculiar reason was in it, why they did rather on that, than another day; namely, for the Church-assemblies held at that time: and no time, as *Chrysostom* witnesseth, which we shall see afterwards, is more fit to perform that office on than the Lords Day.

Others again, set to another Engine, by which they oppose the usual interpretation of the Apostles foresaid phrase, and contend that *μὴν σαββάτων* doth signifie every day of the week, (*singulam Sabbatum*)

This

This they assert, not because it's the probable construction of the Apostles words, but that they might elude, if they could, the genuine interpretation received every where of the Church. But whoever shall weigh with himself the blessed Apostles purpose, (who did studiously provide that his ordinances should not be a burden to the Churches of Christ, which in those dayes for most what consisted of men of an inferior condition) will not easily admit, that the Apostle did so ordain, that collections should be made daily : neither is it like that he should ordain, that these should be gathered on every Sabbath, properly so called : since when the Apostle was present at *Corinth*, the Christians could not meet in one place : much less after his departure from them, was it safe for them to frequent the *Jewes* Synagogues on the Sabbath day. Let that place, *Act. 18. 17.* be consulted. Lastly, neither must we believe that the Christian *Corinthians* did hold their publick meetings on the Sabbath day amongst themselves : since they were held on the Lords dayes in every place : neither is there extant any testimony in the whole Volume of the Scriptures, by which it can be shown, that the Christians kept Sabbath-day meetings among

among themselves, or apart from the *Jews*. Therefore the received Exposition of the Apostles words, is to be retained; namely, that the Apostle did ordain in the Church of *Corinth*, yet when they met for Religion, weekly, as the Lords dayes returned, almes should be collected for the poors use; and they seem privately to have laid aside what their condition permitted to bestow for the comfort and relief of the poor: and that which was thus laid aside, they kept with themselves till the first day in the week, at what time they deposited it with the Rulers of the Church for the poors use. He that shall more considerately weigh the Apostles phrase, may well enough see this was his meaning: for he saith, *κατὰ μίαν σαββάτον, &c.* i. against the first day in every week, or when the first of every week comes; so as is said amongst the *Grecians* ², *κατὰ τοὺς ἑβδόμους, a Suidas* i. Water ready for washing ones hands. In like manner, the Almes which were privately laid aside of every one, were deposited on the first day of the week for the help of the needy, and then, when the Church met, are said to be gathered, because their collection was made of those who privately had laid them aside, on the Lords day, or or first day of the week. *See ad-*

^a Baron.
An. 44.
n. 68.

admonished his hearers, ^a because on the Lords day there should be a Collection, to prepare themselves for a voluntary devotion, and that every one according to his ability, might have fellowship in that most sacred oblation: from which testimony one may easily gather, that the Christians laid aside by themselves their Collections against the Lords day, which then they deposited with the Rulers of the Church, to be bestow'd. Although *Chrysostom* ^b thinks that the people reserved their almes, laid aside on the Lords day, till the Apostle himself came, to whom they should be brought in; but the former exposition doth more agree with the custom of the Church.

^b Hom. 43.
1 Cor.

Rev. I. 10. The third place is *Rev. I. 10.* where there is had expresse mention of the Lords day; out of which, almost all Writers fetch the custome of the Lords day solemnity, from the very Apostles time. For the Lords day, as we see, is expounded by as well ancient, as late Interpreters of Scripture, to be the first day in the week: and some new expositions of that phrase (which cannot stand with the signification of the Lords day in the Evangelists themselves, and some famous ^c Writers next the Apostles age) are solidly refuted by divers; and therefore omitting them, we set it down for a certain, that

^c Wallæus
de 4. Præc.
c. 7. doth
learnedly
confute
some of the
foolish ex-
positions
which some
make of
the name
of this day.

in

Chap. 2.

The Lords Day.

in the Apostles age (that I may use *Ribera's* words, on *Rev. 1.*) *the solemnity of the Sabbath was changed into the Lords Day, being consecrated by the Resurrection of our Lord.* For it's not once that it appears from Scripture, that the Apostolical Church kept solemn the Lords Day, by celebrating the Supper, preaching the Word, and collecting of Alms, in which the true manner of solemnizing it doth consist. Yea, the history of the Apostles travels lets us know, that the Christians of that time held not their ordinary meetings but upon the Lords day. He that shall teach the contrary, confiding in Scripture authority, I will freely hear, although after the Apostles death, the succeeding Church in some places, as afterwards we shall see, kept their meeting on the Sabbath dayes. In the mean time we find that the Lords day in the Apostles age, the sacred records attesting the same, was solemnly observed. Which thing was first to be proved by us.

CHAP.

CHAP. III.

After the Apostles death, the Church met upon other dayes than the Lords. The ancients observed the Sabbath not as an holy day. The differences between the observation of the Sabbath and Lords Day. How Constantine the Great ordained the Parasceve to be observed. Anniversary Festivals were not celebrated with that solemnity, as the Lords Day. Not bowing the knees on the Lords Day. Anniversary Festivals not to be preferred to the Lords Day.

NOne who will diligently look into the gravest writers of the following ages shall be ignorant, that after the Apostles were dead, the Church did in all Nations celebrate the Lords Day; which that it may more plainly be known to all, we must know; as I said in the first Chapter, when the Apostles were translated to Heaven, the number of dayes (on which ordinarily the Church-meetings were had) received an increase. For while the Apostles were alive, the Christians ordinarily held their meetings on the Lords dayes only, but afterwards the ordinary time for performing the exercises of publick worship was not only weekly,

ly, but anniversary; that came every week, this but once every year. But here we will not speak of the extraordinary, and anniversary festivals, that were used by the succeeding Church; but of the ordinary time returning every week, destined for Religious exercises. Where, in the first place, it will be for the Readers profit to consider, that although the use of the Lords day spread abroad through the world in the Church of God, yet in some places the Church had weekly her publick meetings on other dayes besides the Lords. *Socrates* acknowledges the Sabbath and Lords Day for feasts returning every week, on which meetings were wont to be kept. *Hist. 6. c. 8.* And elsewhere, when he treats of the sundry rites of Churches, *l. 5. c. 22.* he tells us, *that the Presbyters and Bishops of Cappadocia, Celsaria and Cyprus, did interpret the Scriptures on the Sabbath and Lords Day.* When *Saxo* ^{al. 7. c. 19.} men noteth the time of calling the Church together, he sayes, some met on the Sabbath, and the day after the Sabbath. *Epiphanius* in *Panario* contr. *Heresi. lib. 3. T. 2.* acknowledgeth, that the Church met upon the Wednesday, instead of the Sabbath, and Lords Day. When *St. Austin* shews what Christians must do when they see the customs of Churches to vary, he confesses

The Christians met on the Sabbath.

Feria

Epist. ad Jan 11. 8. cap. 2.

that

that some do daily partake of [the Lords] blood and body on the Lords day (which all the ancients do witness was done in the Church-assembly) and others only on the Sabbath and Lords day and in other places only on the Lords day. ^a Hierom acknowledges the Christians did observe *Quartam Sabbati*, *Parasceven*, and the Lords day: although he shews they differed from the Jews in the observation of those dayes.

^a Lib. 2. in
Gal. c. 4.

The testimonies of the Fathers hitherto mentioned, do shew, that although the use of the Lords day grew every where, yet the Church had in some places oftener, in others more rarely, their weekly meetings, whereupon it seemed equal and just to some to ordain other dayes (which the succeeding Church proclaimed for publick meetings) to be equallized with the Lords day: and that chiefly for three causes; first, the publick meetings of the Church were held on other dayes besides the Lords. Secondly, the Christians were bound to the same duties of Religion on other dayes, appointed by the Church for meetings, which were required by the Church on the Lords day. Lastly, some Feasts, the Anniversary namely, were more esteemed in the Church than the Lords: and these things are confidently enough affirmed, that they might shew, if by

by any means they could, that the original and obligation of the Lords day and other Festivals is the same, both which they set forth to the world for humane : but let them look to it, to whom they affirm it, lest they be twit with that of *Ezek. 43. 8.*

But that the prerogatives of the Lords Day above others, may more clearly appear, let us by Gods help weigh of what value the reasons are, with which they contend for other feasts to be equallized with the Lords day : which, that it may be done with plainness, we will first clearly distinguish the Church-assemblies held on the Sabbath dayes, from others which were held on the Lords day, relying upon the gravest testimonies of the ancients ; then by Gods assistance, we will shew the peculiar excellency of the Lords Day ; for the dignity whereof it is superiour to other dayes, while others contend against it in vain.

First, we affirm, that, excepting the Lords, there was no other weekly (we speak of stated and ordinary) holy day, with the whole Church next the Apostles. We have heard in the first Chapter, that the Christians met on the first day of the week: and for the allegations in this chapter out of the Fathers and Historians, for the observation of the Sabbath, they cannot de-

The ancients celebrated the Sabbath not as an holy day.

monstrate, that the Sabbath was observed by the Christian Church as an holy day : which, unless it be first explicated, they that peruse the records of the Ancients, will happily fall into a troublous matter. After the Apostles death, *Socrates, Sozomen, Epiphanius, Hieronymus, Augustine*, and if there be any more, say, that the Church in the publick assembly did perform the duties of piety as the Sabbaths came about : yet whoever shall say that the Sabbath was neither accounted holy, nor equalled to the Lords day, will do no wrong to the truth. Who will say the Sabbath is holy ? when in the holy Records a tittle cannot be read of its institution, or observation in the Christian Church, as is of the Lords day : but that the Lords day was instituted of the Apostles, indued with extraordinary power, and moved by the Holy Ghosts inspiration, we will afterwards by the Grace of God inform you. Yea, let him tell who can, that the Christians in the Apostles age met by themselves on Sabbath dayes, which thing yet they did on the Lords dayes, is apparent enough from the Scriptures : but after the Apostles death I deny not that the Christians met together on Sabbath dayes, (although they accounted not the Sabbath holy) and those assemblies were chiefly in use with the Oriental

peo-

people, according to some; because the Jews dispersed in the Orient, and accustomed to the Sabbatical solemnity, could not easily be contented to be plucked from it, although they observed the Lords Day (which what is it else to do, but brand them with * *Ebionism* ?) or as * *Baronius* * *Enf.* 3^o thinks, because certain Hereticks reproached^{21.} the Sabbath, that the God of the Hebrews,^{a An. 57. n. 202.} whom they called Evil, rested on that day,^{203.} therefore they fasted on the Sabbath: Contrariwise, the Catholicks not Judaizing, but that they might worship him as God the Father, Creator of heaven and earth, with a solemn celebrity, said, that in honour of him the Sabbath, as well as the Lords day to the glory of Christ, ought to be celebrated. Thus they. To whom *Vedelius* in his notes on *Ignatius's* tenth Epistle, numb. 6. doth answer Learnedly and Orthodoxly enough. Or because the Sabbath hath *ἀναμνηστικὸν λόγον*, i. a regard of creation, as is defined in the 6th Constituti-^{b 1.8.c.33.} ons which they call the Apostles. But how much these kind of conjectures are to be valued, that are supported with no reasons of any authority, or genuine testimonies of the Fathers, let others judge. It's without controversy, that the Oriental Christians and others, did at that time hold assemblies on the Sabbath day, although upon what rea-

sons they were chiefly moved to this, it is not well enough known by the Writers of that age. Yet did they not hold the Sabbath day holy.

The ancients fasted on the Sabbath.

Aug. Ep. 86.

a Paul. de vit. Ambros. Ep. 86.

c Bar. 57. n. 204. 205. Conc. Eliber. can. 26. Conc. Agatheus. can. 12.

The difference between ob-

The difference of the Eastern from the Western Church in observing the Sabbath, teacheth this: while the Oriental people kept holy day on the Sabbath, most in the West fasted: I say the most of them, because they of *Millain*, though in the West, and divers others of the West, were not attentive to fast on Sabbath dayes, but dined soberly. *Ambrose* had a custome to dine on the Sabbath. ^a Witness *Paulinus*. *Ambrose* confesseth this of himself in *Augustine*: *Augustine* acknowledgeth he dined on the Sabbath, without superstitious vacation, *Ep. 86*. Yet the *Roman* Church, and some others, and at length every where, even they of the East fasted on the Sabbath. These things about those who fasted on the Sabbath, do not declare that they acknowledged it for a Feast, or holy day, on which fasting was altogether to be forborn (according to the custome of the Church. *Aug. Ep. 86*. and other Authors being witnesses) yet that the Lords day was accounted holy at that time, is granted of all.

Moreover, the Sabbath was not every where amongst the Christians observed with that

that solemnity of the Church, as the Lords ^{servi}ng day. For the meetings were not held in ^{the Sab-} bath and the same manner on Sabbaths, as on the ^{Lords day.} Lords dayes. Some things touching both, observed out of the Fathers, will shew this.

1. What things are reported of Histori- ^{1. The Sab-} ans and others, about observing the Sab- ^{bath was} bath, touching gathering assemblies, were ^{not obser-} not used in every Church every where. For ^{ved every} where. For in the Churches of Rome and Alexandria ^{the manner of meeting on the Sabbath held not.} Witness Sozom. Hist. l. 7. c. 19. and afterwards in other Churches it grew out of use. Athanasius Hom. de semente, glorieth, that he never medled with the Sabbath (after the Jews manner, namely.) Tertul. de Idol. cap. 14. saith, the Sabbaths are extraneous to Christians, and that Holy dayes were sometime time beloved of God. The Nazarai observing the Sabbath, are branded for Heresie by Epiphanius, l. 1. num. 30. and likewise the Ebionites. If it had been the Christians duty to observe Sabbaths, why had the Catholicks imputed its observation as a fault to the Hereticks? which yet they have done more than once, as sure as sure can be. But Christians have celebrated their Lords day every where without brand of heresie, or any other crime: and therefore since the festivity of

the Sabbath was not every where in use with the Christian Church ; nor doth any where occur any Apostolical ordination for continuing it in the Church, we do by good right affirm, that Christians are not obliged to its celebration : which to affirm of the Lords day , that was observed in the Apostles age, and ever after, is an heinous thing.

2. They met
not every
Sabbath.

2. When meetings were held on Sabbath dayes, they met not weekly on all Sabbaths, as they came about ; for on one Sabbath publick Conventions were to be omitted, if we may believe the foresaid Constitutions : so it's ordained *Constit. Ap. lib. 5. cap. 19.* and what that is they explain *the Sabbath in the great week, Constit. Ap. c. 24. lib. 7.* [The Sabbath] *of the Lords burial, on which it's fit we should fast, but not celebrate a festival.* So also *August. to Casulanus, Ep. 86.* but for the omitting Church-assemblies on the Lords day (as often as it came about, and were safe for the Church for the Persecution of the Tyrants) we read nothing was ever ordained of the ancients. There is a sanction in the same Constitutions that the Lords day should be celebrated *without intermission. Lib. 7. cap. 31.*

3. In

3. In populous Cities, where without damage to their Estates, they could be present at reading of Scripture, and their interpretation, meetings were more frequently kept. Therefore the Council of Laodicea decrees, that the Gospels should be read on the Sabbath. *Can. 16. Ambrose* treated of Prayer the same day. *de Sacram. lib. 4. c. 6.* But all the exercises of piety were not every where performed in those assemblies, that yet were not omitted on the Lords day. *Augustine* saith in another place, *On the Lords day only the Communion of the Lords Body and Blood is used.* *Socrates* doth not record, that they of *Alexandria* and *Rome* did celebrate those mysteries on the Sabbath. While *Chrysostom* requireth it of the rich Lords of Villages, that they build Churches in them, *Hom. 13. in Act.* he distinguisheth those congregations that were on other days from those that were held upon the Lords day. Upon those * *Congregations, Prayers and hymns were had, in these an oblation was made on every Lords day*: and for that cause the Lords day is in *Chrysostom* called *dies panis*, i. the day of bread. *Athanasius* purgeth himself of a calumny imputed to him; for breaking the cup, because it was not the time of administering the holy mysteries: for it is not, saith he, the Lords day. Whence it

3. All exercises of Religion were not performed on the Sabbath.

a Ep. 118. c. 2.

b Hist. lib. 5. c. 22.

* Synaxes.

c Apol. 2.

is evident, that the Lords Supper was administered on the Lords dayes: otherwise the argument wherewith *Athanasius* purgeth himself, were of no weight. Although therefore they met upon the Sabbath day, yet did they not every where observe it equally to the Lords day, on which they celebrated all the mysteries of Religion.

4. Meetings on the Sabbath were free.

2 Hom. 10. in Gen.

4. The people were free to be present or absent from Sabbath-day meetings, as they saw good: that is, they were not obliged by any necessity of law to meet on that day: for the *Sabbatarii* contending for a necessary observation of the seventh day, were of the whole Christian Church condemned of heresie, in this behalf, as I have briefly shewn before. I confess^a *Origen* reproves his hearers which came seldom to hear the Word of God, that scarce did come to the Church on Feast dayes. *Gregory Nyssen*, in that Oration which he made against those that would scarce endure reproofs, nips the people that met not on the Sabbath. *With what eyes, saith he, lookest thou on the Lords Day, that despisest the Sabbath? Dost thou not know that these dayes are Sisters? that if thou reproach the one, thou offendest the other?* But he speaks of those who had oftener liberty to meet for hearing the Word, which they regarded not to embrace, but of a certain

tain supine negligence, or being puffed up with pride, despised the Church-meetings on Sabbath-dayes. Whether it was the sluggishness or arrogance of these men, it was deservedly blameable: whenas they might divers dayes meet at Church, without damage of their worldly affairs, which yet to do, they were not easily moved, although the duties of their calling would bear it. In the old Testament, some hours in a week were consecrated to Gods Worship, *Numb.* 28. 3. but yet all the day long the whole people of *Israel* should not attend on the holy duties of piety; this was only enjoined to them that could commodiously do it. So in the Churches planted by the Apostles, they met on other dayes as often as they could, besides the Lords dayes: but on the Lords dayes, appointed for this end, they were bound to be present at the publick assemblies, and their absence for a certain time from these on the Lords day, was to be reprehended by the sentence of the first *Concil. Eliberitan. Can. 21.* ^{a Item} And yet where are any Canons established for ^{Concil.} punishing their absence from Sabbath-^{Trull. Can.} day-meetings? ^{80. Concil.} Although the Fathers do ^{Sard. Can.} often reprove those that come seldome on ^{IL.} the Sabbath, and other dayes to hear the Word.

5. Though
they met
on the Sab-
bath, yet
they ab-
stained not
from la-
bour on
that day.

5. Although on the Sabbath dayes they might meet to hear the holy Oracles of God, yet when that dayes meetings were ended, they might not be idle: but an *Anathema* is denounced to them that work not on that day. *Conc. Laodic. Can. 29.* Ignatius in an Epistle to the *Magnesians*, exhorts them to spend the Sabbath in labours without rest: and therefore the Sabbath had not its vacation from labours. So *Athan. de semente. Ambros. Ep. 72.* which we never read was ordained of the Lords day, (on which it's a sin to give our selves to labour.)

And let these things suffice for the Lords dayes prerogatives above the Sabbath; by which we find that the Sabbath day was not kept holy of the Church, (*i. e.* the ancients did not separate it from common use and labour, nor consecrate it wholly to God in an holy rest, that on it the acts of Divine Worship, and those things that pertain to a spiritual life, should only be exercised) neither were the conventions on that day to be compared with those held on the Lords day: which things surely once to define, had been much to our profit. For the Institution of other dayes to hold meetings on, it's not needful to take much pains, since we have nothing writ of it in the Word of God, as of the Lords day; and many things

things which were not instituted of the Apostles, but first arose in particular Churches, were introduced by little and little into other, which at length in process of time, are made more common: which *Socrates* ascribes to the Bishops of divers Churches ^{Hist. 1. 5.} and those that received such rites from the Bishops, transmitted them as a law to Posterity: as in other things, so in the meetings of the Church, it's to be observed, whose original was not used by the Church in the Apostles age. *Epiphanius* in *Panario* tells us of *Synaxes Ecclesie quarta, Prosabbato, & Dominico factas.* ^b *Constantine the Great* ordained by Law, the *Parasceve* to be celebrated: ^b *Enf. de vit. Const. 1. 4. c. 18.* of which nothing is yet extant in Scripture, but ^c *Sozomen* seems to touch upon the cause of its institution, who says that *Constantine* ^{Hist. 1. 1. 8.} gave great honour to the holy Cross, both for the help that was brought him in managing his wars against his enemies, through its vertue, and also for the heavenly Vision that was offered him about it; which things teach us, that *Constantine* (if we may say so of so godly an Emperour) did very superstitiously worship the Cross: whence it happened that he attributed more to the Cross than was fitting: and for that cause instituted that day to be set apart for meetings in memorial of Christs Passion on that day

day accomplished. Yet who will from that sanction compare the observation of that day, ordained of *Constantine*, and not of the Apostles, with the Lords day? which was long before *Constantines* dayes observed of the Church, which we must take for certain did so often meet to hear the word of God, as it fitly could. Afterwards we shall see, that the Fathers did treat to their people out of the Scriptures, almost every day; yet I trust none will equallize every day, on which these assemblies were holden, to the Lords day. But these assemblies were free, neither was the universal Church obliged by any law to keep them, which yet we acknowledge of the Lords day: therefore I will add no more of them. And from what hath been said, the attentive Reader will easily perceive, that no day was observed of the whole Catholick Church, with that solemnity that the Lords day was: and that on the Sabbath day the Christians did not intermit their ordinary labours.

*Anniver-
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were not
equalled to
the Lords
day.*

Now having gotten out of a very troublesome disputation, I hasten to that which in the third place I thought to enquire about; namely, Whether Anniversary Feasts were observed of the Church with greater solemnity than the Lords day, as some think?

think? especially because amongst the ancients they were sometimes equalled to the Lords day, and sometimes far preferred to it. From the Passover-holy-dayes until Pentecost, being intente on Prayers, they did no more bend the knees, than on the Lords dayes: yea, the answer in ^a *Justin* affirms the same things, that *Pentecost* was in equal power with the Lords day. The same is ordained in the twentieth Canon *Conc. Nic. 1.* Mention also is made of this custome in other Fathers, *Basil. de S. Sancto*, cap. 27. *Tertul. de corona milit.* cap. 3. *Hieron. advers. Luciferianos.* *Aug. Epist.* 118. cap. 15, 17, &c.

^a *Just.*
Mart. qua
ad orob.
115.

From their freedom from kneeling, some conclude the equality of these dayes: which I acknowledge was interdicted on those dayes; and they were glad for their immunity at that time from their Fasts; and yet I do not think that those dayes are to be compared with the Lords. Verily, if these prerogatives had constituted an holy day, they that for this cause judge the dayes of Pentecost to be equalled to the Lords, had said something: but if they so think, I doubt not at all but they are mistaken: and what *St. Austin* sometime answered *Urbicus* disputing against those that dined on the Lords day, is hither to be referred. *Austin*

a Ep. 86.

Justin a concludes the Lords day must be preferred to the Sabbath for the faith of the Resurrection, not for custom of refection, that is, they prefer not the Lords day to the Sabbath, because they remit fasting on it; which yet they do not on the Sabbaths; but because ^b it was declared to the Christians to be the Lords day by the Resurrection of the Lord, and thereupon began to have its own festivity. So we say here, the dayes of Pentecost are not to be compared with the Lords Day, although as well on those as on this, the time was passed without bowing and fastings: because the ordination, whereby bowing and fasting were interdicted them, was merely humane. *Austin* thinks it is not ^c defined by the Lords command, or the Apostles on what dayes to fast: and not many ages since, while the Lords solemnity remained in the Church, that ordination was vanished. No body therefore that's alwaies one, can by right compare the solemnity of Pentecost with the Lords: (whose institution afterwards we will prove Divine;) neither is there in the places cited, made any comparison of that with this amongst the Fathers; but only in regard of that immunity. ^d *Ambrose* saith, For these fifty dayes the Church knoweth not fasting, as the Lords day: Afterwards he addeth, they are all

b Aug.

Epist. 119.

c Ep. 86.

e in Luc.

i. 8. c. 17.

all as the Lords day: because upon them, as he said, as on the Lords day, there was a relaxation of fasting. After the same manner are *Justin Martyr* and *Tertullian de cor. mil.* to be understood. That I may therefore dispatch in a word; if the Lords day had not been celebrated in the Apostles age, and if it had been honoured with no other prerogatives than immunity from bowing and fasting, then certainly they would have equallized them to this day: but that this is false, even, as the Proverb is, the blear-eyed, and barbers know: and so they conclude, arguing like Sophisters from that which is καὶ πᾶσι ἀπὸ πάντων.

And thus far of the equality of some dayes with the Lords, which some men dream of: It will farther also be worthy our consideration, [to know] whether some Feasts, which they call anniversary, were preferred of the Church to the Lords day. To those that think thus, it is enough to answer them once after this manner; Whereas we cannot read that the Holy Ghost in Scripture affords a testimony to the institution or observation of these, they are to be received as humane institutions: which, omitting others, may be cleared by this one argument: If those feasts had been instituted of the Apostles, then they had been

*Anniver-
sary feasts
not to be
preferred
to the
Lords day.*

been observed every where by the Church, in the same manner and time, according to the rule of *Vincentius Livinensis*: yet the contrary doth plainly appear by Ecclesiastical Writers and Fathers: which it will not be irksome to demonstrate in some of them. If the Feast of the Passover had been ordained by the law of Christ or his Apostles, (sayes the learned *Chamier*) then that law had unanimously been propounded of the Apostles, and accordingly celebrated of all Churches, in the same manner, at least at the beginning. But that is not to be found, which the unhappy controversie about this matter (whereby the concord of divers Churches hath wonderfully been interrupted) sheweth, They of *Asia* contend it must be celebrated on the fourteenth day, they of the West on the Lords day only: and which is more, *those acknowledge their*

Sozom.
l. 7. c. 19. opinion received by tradition from John, these from Peter and Paul. This controversie, *Eusebius Hist. l. 5.* explains more at large. Who therefore can be brought to believe, if the festivity of the Passover was ordained by the Apostles authority, that so soon divers Churches, that were governed of the very Apostles Scholars, would make a departure from so holy a precept? and that in celebrating the Lords day, all the Churches
of

of Christ through the whole world should follow one and the same rule? Why had they not also done the like in the Feast of the Passover, if it had been instituted by Apostolical authority? It is not likely therefore it was ordained of the Apostles. And yet I cannot but wonder at the wit of some men, who hold the Passovers festivity, which the Scriptures are silent in, for divine; and yet they repute the Lords day, whose observation we meet with in Scripture, for Ecclesiastical and humane. If therefore the Passovers festivity was instituted of the Apostles, no man can justly prefer it to the Lords day, ordained of Christ by his Apostles.

Nor must we judge otherwise of the Feast of the happy Nativity of Christ, whose solemnity was anniversary, but on what day of the year to be celebrated, it's uncertain.

Chrysostom (although he conjectures ^a *Christ was born on the eighth before the Calends of January in December*, recites divers opinions about this matter, but follows his own opinion, without condemning of others, and permits ^b *every one to be bound in his own sense, till such time as the Lord shall reveal to every one of us what must be holden for certain.*

St. Hierom (if so be that Sermon de *Nativitate Domini*, which goes commonly under his name, be *Hieroms*) saith, *whether the Lord Jesus was born to day, or baptized to day, a different opinion is carried about in the world, and according to the variety of traditions, is the sentence diverse.* In this authors judgement, whoever he was, it was uncertain what day the blessed Nativity of Christ fell out on. The Learned *Casaubon Exercit. ad apparat.* Bar. *annal. num.* 68. tells us, there were of old divers opinions in the Church about Christs Nativity. Some writing, that he was born on the sixth of *January*, others, on the nineteenth of *April*, others, on the nineteenth of *May*, some in the month of *September*, most on the twenty fifth of *December*. Now these divers opinions about these feasts, which are taken for chief ones, do teach us, that they were ordained by no law of the Apostles: otherwise in their writings without doubt we should have met with a direct assigning of the time to be set aside for keeping them in Memory, as it is observed of the Lords day, which yet it's plain no where can be found.

It is uncertain which of the Anniversary

Moreover, if their ordination had been derived from the Apostles, they had either all been equal among themselves, or it had been

been known some way to the Church, ^{Feasts do excell.} which amongst them had been of greater authority and right. But the contrary appeareth from the most grave Fathers, which differ from one another about this thing: and therefore one is sometimes preferred before another of them. *Chrysostom* calls the Feast of Christs Nativity the *Mother of all Feasts.* *Orat. de Philogno.* ^a *Gregory Nyssen* calls it, *the holy of holies, and feast of feasts* ^b *Gregory Nazianzen* judgeth it to be preferred far before all others that are Christs, and are celebrated in honour of him. Since therefore it is not agreed on amongst the Fathers of the Church of the first institution of these Festivals, and their prerogatives, none will doubt that their institution was not received from the Apostles: Which things being supposed, it can be inferred by no necessary consequence, that these are to be compared, much less to be preferred to the Lords day.

From all which, it appeareth, that the observation of the Lords day was far different from that of the Sabbath, and other dayes: because the Sabbath day amongst Christians had on it no cessation from worldly labours, neither was it observed with such solemnity of the whole Church, as was the Lords day: yea, the Sabbath is

not read to be observed of the whole Church: whenas yet the premises do evince that the Lords day was ever solemnized from the very Apostles age in the Church dispersed through all Nations, and we have observed that other Festivals of Christs are not to be compared with, much less to be equallized, or preferred to the Lords Day.

CHAP. IV.

The chief of the Fathers make mention of the Lords Day: its authority depends not on the Constitutions of Emperours, when it was at first ordained that Judges should cease from hearing Law-suits on that day: the Christians were punished for observing it: what it is Dominicum agere.

*Mention
of obser-
ving the
Lords day
may be met
with in the
chief of
the Fathers*

BETTER to manifest the celebrity of the Lords Festival, I will moreover bend my mind to two things: by which, in the first place, I will demonstrate, that the Lords Day all along in the Church, from the very Apostles age, was consecrated to perform religious exercises

cises on: Secondly, that on all that day the Church was wont to be vacant from all worldly matters: which two things will clearly enough shew its solemnity above all other dayes (to which these things agree not) amongst men that relish the truth.

In demonstrating the first of these, we will prove that the Lords day was alwayes celebrated, and will briefly open both the reasons of its solemnity, and its names, which we meet with amongst the ancients.

Let it be sufficient to illustrate the first, that there is none of any note in the ancient Church, who doth not give an ample testimony to this its solemnity. Amongst the renowned witnesses of this truth, let *St. Ignatius* come forth, who thus charges us: *Let every lover of Christ celebrate the Lords day, which was consecrated to the Lords Resurrection, as the Queen and Prince (i. the chief day, as Constantine the Great in Euseb. de vit. ejus, lib. 4. cap. 18.) of all other dayes.*

*Epist. ad
Magnes.
an. 111.*

Justin Martyr in the end of his second Apology confesseth, that on that day which they call Sunday, were holden solemn assemblies of all that lived both in villages and cities: and he tells us more at large what was done in those assemblies, of which afterwards we shall hear more, *Dionysius Bishop*

An. 150.

An. 170.

a Euf.
Hist. l. 4.
c. 22.
b Ann. 200
de Idol.
c. 14.

c An. 261.
an. 320.

d Hist. l. 3.
c. 21. an.
2492.

e Epist 59.
an. 380.

f Serm. de
elemasyn.
an. 380.

g l. 5.
sp. 33,

of *Corinth*, when he mentions *Clements* Epistle to the *Corinthians* in *a* *Eusebius*, saith, he kept holy the Lords day. *Tertullian* *b* reckoneth the Lords day (which he calls the eighth, namely from the Creation) amongst the Christians solemnities. The same doth *c* *Origen* (although otherwise he was not at one with himself about the times for performing Religious exercises) lib. 8. contra *d* *Celsum*. *Eusebius*, *d* when he speaks of the *Ebionites*, whom he reports did observe the Lords dayes, after the same manner as the Church did, in remembrance of the Lords Resurrection, doth make mention of this day: whence it is collected, that the Church did celebrate the Lords day, otherwise *Eusebius* had not affirmed that the *Ebionites* had done it after the same manner as the Church did. And the testimonies which follow teach us the same.

e *Cyprian* mentions this day, which he calls the first after the Sabbath. *Basilius M.* saith, the Church standing up, made their supplications on the first day of the week, which he calls, the beginning of dayes. *De Sp. Sancto*. c. 27. *f* *Chrysostom* saith, on the first day of the week, or the Lords day, the Christians ceased from all labour: that by their relaxation, and holy dayes, the minds of the offerers might become more cheerful, & *Am- brose*

brose on the Lords day, after the readings, and treating of the Creed, communicated [Baptism] to the Competentes (i. to those, who being instructed in the Christian faith, sought Baptism. *Aug. Retract. lib. 1. ch. 17. & libro de Fide & operibus cap. 6.) at the Fonts of the Church. We meet with frequent mention of this day in St. Austin Ep. 119. An. 430. c. 13. and in the end of those Books, De Civit. Dei, lib. 22. c. 30. also Serm. 15. de verbis Apostoli, and many times elsewhere. Hilary saith, the Church doth joyfully celebrate a Festival on the eighth day, which is also it self the first of a perfect week. Prol. in Psalmos. Amongst the Holy-dayes confirmed by the laws of the Emperours, Valens, Theodosius, and Arcadius, the Sundayes, which An. 440. their Ancestors rightly called the Lords-dayes, were reckoned.*

Leo also and Athenius ordain, the Lords Cod. l. 3. Tit. 12. de feriis legei septima. a Leo Constit. 54. day to be alwayes venerable and honoured. a Leo in the same place, by his eleventh law, ordains, that all should cease from their labours on the Lords dayes.

I can also bring forth many more testimonies for confirming the truth of this solemnity, yea, of all that have flourish'd in the Church of Christ to this very day. But I will add no more, lest I should seem to lend light to the Sun: and those that have been

cited hitherto do abundantly enough declare, that the Lords day was alwayes solemnly kept of the Church: because the holy Fathers acknowledge it for the chief, yea, for an holy day. On it the Church ceased from their labours, on it solemn assemblies were kept, or they rejoyced in the festival of the Sabbath perfected; on it the Scriptures were handled, the Sacraments were administred, on it the Church made supplications: and therefore it is numbred amongst the chief solemnities of the Christians, and is provided for by the laws of godly Emperours, that studied all they could to promote the Worship of God, that the holy solemnity of that day should not be defiled by labours, or any pleasures.

The authority of the Lords day depends not on the determination of Emperours.

But although those most Religious Emperours ordained the Lords day, as was fitting, to be celebrated, it would be ridiculous from thence to conclude that the Lords Festival was not celebrated in the Church before they came to the Empire. The Christians, as hath appeared from the premises, attended to celebrate this Festival, when as yet there were no Magistrates Christian (on whose authority the ordination of the Lords day doth not depend) even over the whole world, when the preaching of the Gospel came. For which cause, as we shall by and by

by hear, divers under *Dioclesians* Reign were punished: But, when the Emperours became Christian, they ordained that the solemnity which was before observed of the Christians by Christs authority, should also by their own laws be celebrated, and took care that others should not defile it by worldly businesses, or the pleasures of the Flesh; but they did not institute it at the first. *Constantine the Great*, the first of the Christian Emperours, having got the whole *Roman* Empire, by publick Edict commanded his Subjects, that they should observe the Christian Religion, as witnesseth * *Sozomen*: a l. c. 7. yet no man well in his wits will thence infer, that the Christian Religion was then first known to the world: although the free exercise of it was not safe, before he was set happily over the Government of the Empire: So must we think of the Lords solemnity, which the Church of God observed not without great danger, before the Emperours embraced the Christian Faith: but after that the Emperours became nursing-fathers of the Christian Religion, they did it freely, a Law being made of the Emperours for this end.

Moreover, let none be offended, that before the times of *Constantine*, publick Judges did attend the hearing of Law-suits on the Lords

*suits on the
Lords day.*

*a Saxon.
l. c. 8.*

*b Euseb.
de vit.
Constant.
l. 4. c. 1.*

Lords day, which to do, was [declared] unlawful in his Reign : as though if the Lords day had been formerly known to the World, Magistrates had been forbidden the exercise of publick judicatures on that day : that most godly Emperour greatly contended by all means that he could to promote our Religion, and for the greater solemnity of this Festival, provided that all Court clamour should on that day cease. Before his most auspicious Government, the publick Magistrates did attend Judicatures, even on the Lords day : and no wonder ; for before he got the stern of Government, the Judges were not Christian, but under his Reign the Christians began to bear almost all the Offices of the *Roman* Empire : *a* most whereof he dignified with authority, some with the Senators office, many also with the Consular dignity. *b* But after the Judges embraced the Christian truth, they submitted themselves to this law of celebrating the Lords day with greatest good will : and did rest the parties from their controversies in honour of that day. I might also add this. It was needful, that one law being made for observing the Lords day, by another he should interdict the Judges from the cognizance of causes on that day. For it was provided by the *Roman* Laws,

a That

" That no Judge should presume on his own authority to make any holy dayes. He therefore made this Law in favour of the Judges, who might know on what dayes they should attend the Office which the Emperour committed to them, and on what they should keep holy dayes [free] from the same. These things thus being weighed in an equal scale, it appeareth, that the Law for not hearing Law - suits on the Lords day doth detract nothing from the honour of its solemnity, but rather much conduce to favour it.

*u Cod. de
seriis, l. 4.
tit. 12.*

That I may at length put an end to this Chapter, We have seen how the Fathers have piously admonished the Church to celebrate the Lords day, and the Emperours by their Laws made for this purpose, very carefully provided, that the Christian people should obey their admonitions: so also we may find it observable, from the Writers of those times, that the Christians did celebrate this day's solemnity, with as much devotion of Religion as they could: and therefore *while they prayed on that day towards the East, they fell into a suspicion of worshipping the Sun^b*, with the Heathen, amongst whom they lived, that hated the Christian name. Yet could they by no punishments be deterred from celebrating the same: but

*Christians
were pu-
nished for
observing
the Lords
day.*

*b Tertul:
ap. advers.
gen. c. 16.*

when

An. 303.
n. 35, &c.

when they were by the Heathens carried to punishment, they demanded of the Christians, *whether they had kept the Lords day?* as we may see in the Acts of the Martyrs, by *Baronius.* ^a As sometimes the bloody *Papists*, when other arguments failed, where-with they might stop the Protestants mouths, who with singular dexterity, and great acuteness of wit, being happily illuminated with a notable light of the Scripture, did refute their dotages, at length setting upon them with this Question, would fish out what their opinion was of the Sacrament of the Altar (as they speak incongruously) whereupon then as they desired they might have a pretence to prononnce them guilty of death, according to the cruel laws enacted by them: so the Heathens asked of the Christians, whether [they had been at their] *Collect, and kept the Lords day?* and when they confessed they had been at the *Collect*, and celebrated the Lords day, with a congruous devotion of Religion, (as *St. Dativus*) then had they whereupon to threaten the sentence of cruel death against them, inasmuch as having done against the Emperours command. Yet the Martyrs answered to this Question, with an unanimous consent, *that they could not intermit the Lords day, because they were Christians;*

ans, and the Law (namely of God, as the Martyrs themselves expound it, num. 51. not of the Church, as is noted by *Baronius*, in the margin, num. 48.) had warned them to keep it. So the Martyrs.

But it will be for the Readers profit here more thoroughly to weigh what it is *Dominicum agere*, or *celebrare*: especially for the sake of *Baronius's* candor in rehearsing the Acts of these Martyrs: he contendeth, that by *Collecta*, *Collectio*, and *Dominicus*, in the Acts of the Martyrs, must alwayes be understood the sacrifice of the Mass: but whoever shall look more narrowly into their acts, will easily perceive that *Baronius's* Gloss deceives the Reader. *Dominicum agere*, and *Dominicum celebrare*, in the acts of the Martyrs, are both one: and this is, that I may use *Hieroms* words, the same, as if they should say, they celebrate the Lords day, having received the Lords body: ^a or according to *Tertullian*; it is to celebrate the Lords solemnities: which by the succeeding Church ^b were called Solemnities appointed by God. So in *Concil. Tarraconensi*, Can. 4. And those were celebrated of the Church, being gathered together (*Tertullian* witnessing it in the place fore-cited) and were all the exercises of Religion (which *Baronius* foolishly following the use of his age, comprehends

What it is
Dominicum agere.

An. 303.
num. 39.

a lib. 2. in
Gal.

Desugan

ver.

prehendeth under the name of the Mass, altogether unknown to the Church of that age) dedicated to Divine Worship, and performed on the Lords day; in whose number the administration of the Lords Supper is reckoned: which in those first times was oftentimes celebrated every Lords day, but never without other publick duties of Christian Religion: of which solemnities more hereafter, by the Grace of God, when we treat of the Sanctification of this day. Let this for the present suffice the Reader, that the Martyrs being asked by the Proconsul *de Dominico*, answer, *se Dominicum egisse*; and we meet with *Dominicum* in the *African* Writers, for the Lords day. *Cyprian*, Ep. 33. saith of *Aurelius*, an ordained Reader, *Dominico legit*, where without doubt, he meaneth the Lords day. It is sometimes put for the place that's set aside for the Church to meet in: *convenisti thou in Dominicum without a sacrifice?* saith

¶ Sect. 14. *Cyprian*, *de opere & eleemosynis*.^a Sometimes also for the Symboles of the Lords Supper; *Numquid*, saith *Cyprian*, *Dominicum post cœnam celebrare debemus?*^b In the foresaid Acts of the Martyrs, the word *Dominicum* is taken in all its significations: whenas therefore they answer, *se Collectam Dominicam egisse*, what can it be else, but as they add, that

that *se ad Scripturas Dominicas legendas in Dominicum*. (i. e. there was a publick meeting for the Church, although, for the Persecution they met in private houses, because, as they answer, they were all present & *aderat prebyter*) *convenisse*, or *ex more Dominica Sacramenta celebrasse*? Num. 36. ^a that is, all the Mysteries of Christian Religion at that time prohibited of the Heathen Emperours, were faithfully performed on the Lords Dayes in the assemblies of the Christians. For when any thing is opposed to a negative command, we must consider it from the nature of the thing forbidden; therefore the genuine sense of this phrase, *Dominicum agere, Dominicum celebrare, in Dominicum convenire, &c.* in the Acts of the Martyrs, cannot better be demonstrated, than from the very words of the Emperours edict; in which charge is given for *burning the Scriptures, destroying the Temples, and prohibiting the Christians meetings which they celebrated on the Lords day*. *Saturninus*, because he gathered together the Martyrs against the Emperours Mandates, was brought to punishment. When therefore the Proconsul demands of them, *Why Dominicum egissent, &c?* it is the same as if he should ask, Why they kept their meetings,

a Bar. an?

303.n.36.

b Bar. an?

303.n.38.

c n. 453

ings, (as the Proconsul himself expresseth
 a n. 51. & it) or *Dominicam Collectam egissent* ^a ? in
 45. n. 39. which the duties of piety were observed.
 And when were such sort of meetings kept,
but at that time whereon the congregations of
the common people were made? (as *Austin*
 of the same Martyrs, in *breviculo Collationis*
tert. diei, cap. 4.) that is, but upon the Lords
 dayes, according to the command of Christ,
 and the custome of the Church founded up-
 on this command ; and in these meetings
 of the Martyrs, they did perform all the
 rites and offices of their Religion entirely:
 for which cause, as I said, they were accused;
 namely, because ^b *Collectam Dominicam cele-*
 39. *brarunt* (i. e. they met, or *synaxes egerunt*,
 in the Lords name, to celebrate the Lord on
 the Lords day) *Dominicum*, (i. e. the offi-
 ces of the Christian Liturgy, which were
 prohibited by the Imperial edict, under the
 name of a meeting, as they expound it af-
 43. *terward*) *cum fratribus celebrarunt*, ^c ;
 namely, *ad Scripturas Dominicas legendas in*
 51. *Dominicum convenerunt*, ^d & *Dominica Sa-*
 55. *cramenta ex more celebranda*, ^e *idque ex an-*
 51. *thoritate legis Dei f.* These are the ex-
 cellent offices of Piety, which were per-
 formed of them with the greatest devotion
 of Religion, although they were interdict-
 ed by the Emperour ; for whose sake, as
 I said,

I said, they were complained of by the Proconsul. From which things, it's plain to any, that *Dominicum agere*, or *celebrare*, is the same amongst the Martyrs, that *Dominica solemnia celebrare*, was to their Country-man *Tertullian*, (whose Phrase doth in a Parallel answer to this of the Martyrs) or to perform solemnities for the honour of God, on the Lords day. By what hath been said it is also manifest, that the authority of the Lords Day was great in the Church, because the Christians would not intermit the celebrating of it according to the law prescribed them by God (although they were straitly forbidden of the Emperours, upon great danger of life.)

C H A P. V.

The Reason of observing the Lords Day, was the Resurrection of Christ on that day: it is called the first day of the week, by the Evangelists and Fathers, and Lords day, and Sunday also; and why the Sabbath, and Christian Sabbath, whereupon the Fathers did rarely use the name of Sabbath; what the word Synaxis may signifie with the ancients.

THe things that are observed thus far have taught us, that the Lords day was alwaies solemnized in the Church of Christ, from his Resurrection: now let us enter both upon opening the reasons for which the Primitive Christians were induced to this, and also the names by which they usually called this day.

First, one and the same reason of this days solemnity, is assigned every where in the Fathers: then it's pointed out by the self-same names of them all, though far remote from one another: and the testimonies observed in the former Chapter do witness both these. The Fathers plainly affirm, that the Lords
day

day was sacred with the Christians, by reason of the Lords Resurrection, and that he had a festival ever since that time,. So *Ignatius*, *Justin Martyr*, *Constant. Mag. Augustine*, &c. in the places fore-cited. But we meet with the reason of this Festival nowhere more accurately, and to the life, as they say, painted out, than in *Athanasius de Sabb. & Circumcis.* Of which place this is the summ, (to which, because it is large, I referr the Reader.) There *Athanasius* mentions a double world, to the former whereof, he tells us the saving Passion of Christ, at which the Sun appeared not, put an end, and the beginning of a new creation came after it, which took its beginning in our Saviour.

The Church relying on this reason (which all the other Fathers acknowledge) hath hitherto alwaies from the Resurrection of Christ, had in reverence the Lords day, namely, because of the Lords Resurrection: now the Resurrection presupposeth Christs Nativity and Death, or the Resurrection is as it were the consummation of our Redemption: therefore when the Apostles office is described of *Luke, Acts 1. 22.* they are called *witnesses of the Resurrection*; not because they testified of the Resurrection alone; but since the Resurrection (with-

out which, *the Faith of Christians would be vain*, the great Apostle being witness, 1 Cor. 15.) is the chief article of the Gospel, when they are said to give testimony of the Resurrection, is as much as if they bore witness of the whole Gospel. Hence it was that the ancients preferred the Passovers solemnity to all other Festivals. *Greg. Nazianzen* calls it, *the festival of festivals, a solemnity of solemnities, which, saith he, doth so far excell all the other, not only the humane and earthly, but those also of Christ himself, and are celebrated for his sake, as the Sun excelleth the Stars*: because if he had not risen again, neither had his Nativity, nor Baptism, nor the other Mysteries of Christ been confirmed, nor made us believe them. Therefore *Gregory Nazianzen* thinks the honour of that festival is far to be preferred to the solemnities of others, as his interpreter *Nicetas* thinks. Therefore, while the Fathers confess, that the Lords day was consecrated in memory of the Resurrection, it's the same as if they had said, in memory of our Redemption: which Resurrection is the chief point of the Gospel; to hear and handle which, on that day, the Church is sequestred from Worldly affaires.

Some assign other reasons, but this former

mer is omitted by none, although to it other are added by others.

Nor is there less harmonious consent ^{Lords day} amongst the ancient Fathers of the Church, ^{is prima} in the Name of this Festival, than in assign- ^{Sabbati.} ing its reason: and in its appellation they follow the Evangelists, agreeing amongst themselves, who were the Holy Ghosts *amanuenses*: in whom it's called by two names. First, it's called by the Evangelists *μία τῶν σαββάτων*, *Mat. 28. Mar. 16. Luk. 24. Joh. 20.* So *Acts 20. 7.* and *1 Cor. 16. 2.* as we have observed in the second Chapter. In which places *una Sabbatorum* must be expounded by the Lords day, saith *Chrysostom* ^a. Whose interpretation *Hierom* ^{a Hom. 43,} follows, and expounds the reason thereof, ^{in 1 Cor.} *Ad Hebridam, Quest. 4.* Because, saith he, every week is divided into the Sabbath, and into the first, and second, and third, and fourth, and fifth, and sixth day; which the Heathens called by the names of their Idols and Elements: and therefore in those Fathers opinion *una Sabbatorum* (by Enallage of the plural-number for the singular; for its self, some read in the singular number, in the Old Testament, which manner the Writers of the New Testament do imitate) and *prima Sabbatorum* are all one: for the name of Sabbath among the ancients denoteth not

F 3

only.

only the last day in the week, but the whole week also, which *from finishing* [the creation] *and the day of rest*, is called the Sabbath, for its excellent dignity, as *Theophylact* in *Luk. 18. 2.* that is to say, for the reverence of this day, the *Hebrews* called the whole week the Sabbath. And in this sense is the Pharisee to be understood about the Sabbath, when, being puffed up with extream Pride, amongst other things, he glories of Fasting ^a, δις τὴν σαββάτου, quasi, twice a Sabbath. There by Sabbath we must of necessity understand the whole Week by an Hebraism, and not the last day thereof. For the Pharisees, (as the most learned searchers of *Hebrew* antiquity, have often observed, which thing also *Epiphanius* puts us in mind of) instituted two Fasts every week, namely, on *Munday* and *Thursday* ^b: therefore the Lords day was called μία σαββάτου, or *una Sabbatorum*, as in the Evangelists and Apostles, so in the Writers of the following age: he that will look into their writings, shall find examples enow.

^a *Luk. 18.*
12.

^b *Contr.*
Her. l. 1.
c. 10.

Why called
the Lords
day.

And this for the first name of this day in the Scriptures. The second is extant in *Rev. 1. 10.* where, that which was before called of all the Evangelists μία σαββάτου, *John* calls it *denominative*, with an article,

cle, τὴν κυριακὴν ἡμέραν, or the Lords Day; and is hitherto called by that agnomination amongst the most ancient Fathers, both Greek and Latine, since the Apostles age: which he that will consult them, shall not deny. So *Ignatius Epist. ad Magnes.* *Eusebius* when he speaks of the *Ebionites*, *Hist.* l. 3. c. 21. & *de Dionysio Corinthiaco*, *Hist.* l. 4. c. 22. *Cyp. Ep.* 59, &c. after the name of our Saviour, *Constantine the Great* saith, it's called *Dominicum*^a: because, as ^a *Euseb. de*
Austin, the Lord made it^b: This reason ^{vit. Const.}
 perhaps will be of no great weight with ^{l. 4. c. 18.}
 some, since the Lord made all other dayes: ^{b q. ex 107.}
 but he seems to have made this day after ^{q. 106.}
 a special manner; namely, by his Resurrection (the commemoration of which benefit succeedeth the memory of the Creation) from the dead, whereby he perfected our Salvation: or else because it was then destinated for worshipping our Lord Jesus Christ, *Austin* assigneth both these reasons, when he saith, ^c the Lords Resurrection hath consecra- ^{b De ver-}
 ted for us the Lords day, and it seems properly ^{bis Apostoli}
 to belong to the Lord. It is therefore called ^{Serm 15.}
 the Lords, because the Lord hath instituted its solemnity, as the Lords Prayer is so called, because the Lord endited it, or the Lords Supper, because Christ instituted it: or else because it was chiefly instituted for

the Lord, and his worship, while the Lord Christ is worshipped upon it : but some others contend it is so called, because that by the Lords Resurrection a way is opened to an eternal Sabbath : but the former is more common, and received of most.

It's called
Sunday.

Justin Martyr calls it τὴν ἡμέραν τοῦ κυρίου, or Sunday, about the beginning of his second Apology : and his follower, *Tertullian* *ap. adv. an.* a writes, that he and the Church gave themselves to rejoyce on the Sunday. But in *Gent. c. 16.*

*A Dial. ad
Tryphon.*

in this they agree with the Heathen, who use this word ; to whom they both directed their Apologies, in which it is so named, and to whom the names used by the Church were unknown. For they distinguished the names of the seven dayes in the week by the names of the Planets ; yet in the Church it was called the Lords day (so *Justin* disputing against *b Trypho* a Jew, useth a name accommodated to the man, and calleth the Lords day μίαν τῶν σαββάτων. *Tertullian* also when he deals with the Christians, useth the name Lords day, as in his Book *de Corona*, cap. 3. and *lib. de Idol. c. 14.*) and very seldome Sunday. *Hieron*, although spurious, yet very willingly confesseth, that it may be called Sunday, because on it light arose to the world, and the Sun of righteousness with healing in his wings. A speech also which is reckon-

Hieron.
in *Pf. 117.*
T. 4.

reckoned amongst ^a Ambrose's, saith, that ^a Ambros. *the day which is called the Lords day in the* ^{Serm. 61.}
Church; by the men of the world is called Sun-
day: where the name is set down by which
it was called both by the Church and others.
In other Authors it is also called Sunday, but
Austin shews us, that the Manichees rather
than the Christians called it so ^b. Ye, saith ^b Aug.
he to the Manichees, worship the Sun on that ^{contra}
day which they call Sunday: as we call the ^{Euseb.}
same the Lords day, because on it we reverence ^{Man. l. 13.}
not the Sun, but the Lords Resurrection: And ^{c. 5.}
elsewhere he is earnest that Christians
should not call dayes by Heathen names ^c. ^c Aug. imp.
for the Church manner of speaking comes better ^{in quest. 38}
from a Christian mouth. ^{Pl. 93.}

Moreover also, I am not ignorant, that
 other of the Fathers do sometime express this
 day otherwise, ^d Cyprian sometimes calleth ^d Ep. 59.
 it the *eighth*, because it is the eighth from ^{de Idol. cap.}
 the beginning of the Creation, sometimes ^{Conc. 1.}
 the *first after the Sabbath*, So Tertullian. Of ^{de Lazaro.}
 Basil it is called the *only*, the *first*, the *eighth*, ^{1. 5. p. 257.}
 de Sp. Sanct. c. 27. By Hilary the *eighth*, and
first; in his *Prol.* to the *Expos.* of the *Psalms*.
 So Aug. *Epist.* 119. c. 13. While Chrysostom
 nippeth the *Jews* for abusing the Sabbath to
 idleness, he sharply taxeth others also that
 indulged their vices on festival dayes (un-
 der the name of the Sabbath.) The Feasts
 of

in Pl. 47. of Christians are called Sabbaths by *Ruffinus*: the enemies, saith he, do deride our Sabbaths. *Ruffinus* speaks there of the Christian, not Jewish Sabbaths. *Athanasius* says, that he observed the Sabbath day, not as it was *prima etate*, in the beginning of the world. The Lords day with *Origen* is the Sabbath, and the Christian Sabbath. Where, without doubt, *Origen* speaks of the Lords day, otherwise men must cease all the dayes of their life from worldly affairs, which is required on the Christian Sabbath, *ibidem*. In the Council of *Friuli Can. 13.* the Sabbath is called *Dedicatum Domini, i. e.* Dedicated to the Lord.

Why the
Lords day
is seldom
called the
Sabbath by
the ancients.

Dial. cum;
Tryphone.

But although the ancients have sometimes called the Lords day the Sabbath, from its parent, as it were the Jewish Sabbath, as in the Scriptures the Holy Ghost calls Baptism Circumcision: yet it's certain they very rarely do note this day by the name of the Sabbath: especially because they opposed the *Jews* that gloried in the Sabbaths solemnity (whose observation they judged necessary to obtain eternal life, as appears from *Trypho* in *Justin Martyr*) and that contemned the Gospel. And like as the Christians had nothing to do with the *Jews* in celebrating the Feast of the Passover, because they abhorred to keep it with them at the

the same time, as witnesseth *Socrates*, lib. 5. cap. 22. so they abstained from names of Feasts in use with the Jews, lest (as *St. Austin*, when he enquires, whether a true Christian be to be called a Jew or Israelite?) for the ambiguity of the word, which usual speech discerneth not, that might seem to be uttered which is an enemy to the Christian name: we ought not to confound the custome of mans speech by foolish loquacity; for this reason we meet with the name of Sabbath rarely amongst the ancients. This is also to be added, because while the first Fathers were alive, both the Sabbath and Lords day were observed of the Church, although not in the same manner, as we have before shewed out of the Fathers. While therefore they spake of the Lords day, they were forced to abstain from the word Sabbath, that they might distinguish the Lords day from it: and that difference they have also observed strictly in other things. Like as what *Collecta* is with the *Latines*, with the *Greeks* it is *Synaxis*, namely, a meeting of the Church, as the word means. And although it be derived ἀπό τοῦ συναγωγῆν, whence also the word Synagogue; yet the first Christians (which the learned *Casaubon* observeth) ^{a Exercit. 16. ad Bar.} for the nonce have abstained from the word Synagogue, that they might discriminate the

the Christian meetings from the Jewish Synagogues : therefore they called their assemblies *Synaxes*, not Synagogues: & by *Synaxis* is meant the meeting of the Church it's plain from ^a *Socrates*, speaking of the *Alexandrians* administering all things pertaining ad *Synaxis* *ἡ δὲ τῆς τῶν μυστηρίων πλείτης* ; i. e. besides the celebration of the Myſteries ; where he plainly diſtinguiſheth between *Synaxis* and *Eucharistia adminiſtrationem*. So not once in *Chryſoſtom*, the name of *Synaxis* is general, which comprizeth all things that were wont to be done in the Christian assemblies, and is diſtinguiſhed from their oblation, *Hom. 18. in Act. Ap.* where he teaches, that in the Churches of Villages and Towns, the Sacrament was wont to be celebrated only on Lords dayes, but Prayers, and hymns, and *Synaxes* every day. But this by the bye, that it may appear to us, how it was ordinary with Christians to abſtain from words in uſe with the Jews ; therefore they are read ſeldome to have uſed the word Sabbath : but as once ^a *Alexander Hales*, because the Sabbath day taken in determinately, is called the day of reſt, or vacation to God, after this manner the Lords day may be called the Sabbath day, without any prejudice of the Chriſtian name, or ſcandal of Chriſtians.

More

More names of this day do also occur in other of the Fathers, who only *obiter*, & *ex re nata*, have so named that day: but when they speak of it properly, then they call it the Lords day, which cannot but appear to him that vieweth their writings. And thus far of the reason of observing this solemnity, and of its names.

CHAP. VI.

The whole Lords day is to be sanctified to God, and not onely some part of it.

Thus far these notes, although scribbled with an hasty pen, have told us, that Christians must keep holy the Lords day, and that they largely enough shew was done from the very Apostles age. The second Question which I have propounded follows; namely, Whether the Church must keep the whole Lords day holy? Some there are who grant, that the Lords day must be sanctified, yet contend that the whole and entire day is not to be celebrated

in the religious devotion of Piety : in whose judgment, as much as this solemnity requires is done, if onely some, although but some small part thereof be dedicated to Divine Worship ; neither do they judge otherwise of the Lords day, (alwayes to be counted dear amongst Christians) than the Heathens anciently did of those dayes amongst them called ^a *intercisi* ; which were common to the Gods and men : for at some hours of them it was lawful to sit in judgement, and in some not. But who, well in his wits, shall judge, that a day in this manner is to be dedicated to the Good and Great God ? The Lord hath not reckoned the other dayes of the week thus for our use : neither will he suffer willingly his day to be sanctified of us by halves.

It was provided under the Law, that if any had by vow ^b consecrated a thing to God, and he afterwards repented of his vow, and would not suffer that thing to be sold, or prized openly, but determined to keep it to himself ; then was he to be fined in a fifth part over and besides the ordinary estimation of the thing, for his levities sake. If nothing must be diminished of those things that are dedicated to God, although once they were in our own power ; much less will it be safe to detract any thing from the
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^a Macrob.
Saturn.
l. i. c. 16.

^b Lev. 27.

time consecrated to God, but rather add something to it of our own: for what is consecrated to God, must not be converted to another use. Therefore they that compare the *Jews* inhabiting *Tiberias*, with others that dwell in the Mountains, do judge those, and deservedly, far to be preferred to these: for it was a familiar thing with them who had the shorter day, to add something of the profane to the sacred; but these that were sited in the Mountains, who had the longer day, added to the profane, taking something from the sacred. If it be better in those mens judgment, to add of the profane to the sacred, than to take from the sacred and add to the profane? in what case are they to be reckoned, who are not afraid to steal a great part of time from the Lords day, consecrated of the Lord by his Apostles to sacred uses, and apply it to profane? Yet although some here impatient of true Piety, do seek a knot in a bulrush, as the Proverb is, yet by these mens leave I will say, He that will follow the wholesome counsel of *Irenaus*, shall indeed find it is no *Gordian Knot*. *Irenaus* ^a gives pious coun- ^a l. 3. c. 4. sel; in any question, when a disputation doth arise, we must have recourse to the most ancient Churches, from whom may be learned what we must judge of the present question. Indeed

Indeed if we would but here follow the advice of this Reverend Prelate, it will be an easie thing to untie that knot by the authorities of the ancients.

*The whole
day is be-
sanctified
to God.*

De Civit.

Dei. l. 15.

c. 13.

In the first place, when the Fathers speak of sanctifying a day, they make mention, not of some small portion thereof, but of a whole day: and to what end should not a day consist of the same termes with us, as it did with the ancients? Since *Austin* piously teacheth us, that in the equality of all modern years and dayes (which have terminated in the same space of time in former ages, as have now) being determined within the diurnal and nocturnal course of twenty four hours, there is the same space of time with the former. And for what he addeth of the forty dayes, (*whereon continual great rain is mentioned*) which were not determined in the space of two hours or little more; the same we may safely conclude of the Sanctification of the Lords day; since it consists of the same term of hours, that other dayes in the week do, the manner of its solemnity is not to be judged by the space of two or three houres.

*Serm. de
Temp.
251.*

Nor doth *Austin* think otherwise, (if that Sermon may be reckoned among his genuine writings) who judgeth, that on the Lords dayes we must attend Divine worship only,

ly, and exhorts, to celebrate the Lords day with a religious solemnity, as the ancients were commanded about the Sabbath; yea, and not without indignation, doth he reprove those that refused to follow the custom of the Church in this thing, *who, as he speaketh, ^{ibid.} reckon one point of this day to the service of God, and the remaining space of the day, together with the night, to their pleasures.* According to the grave judgment of this Author, (whoever he was) the entire day, and not some small part of it, is to be assigned to the service of God, and that according to the custom of the Church: and though he differ from some others in defining the period of time, at which the sanctification of this day should begin, (namely, from Evening) yet hath he others agreeing with him in the continuance of this sanctification: for before him, *" Origen upbraids some that reckon-^{a Hom. 2.} ed one or two hours of the whole day to God, ^{in numer.} and came to Church to Prayer, or heard the word of God in transitu: but spent their chief care about this world, and their belly.* The same thing doth St. Chrysostom require, who thinks that the whole day must be sanctified. *I think, saith he, that one of these seven dayes, and that of right, is to be spent in the worship and service of the God of us all.* Hom. 3. in Joh. Chrysostom shews, that a day must be

sanctified ; and he, his own best interpreter, will teach us, what he understands by the name of a day. *From the beginning*, sayes he, *God insinuated this Doctrine to us, teaching us, that in the compass of a week one whole day is to be set apart, and reserved for our spiritual work.* Hom. 10. in *Genes.* From his authority it also appeareth, that a whole day, and not some small portion thereof, is to be set apart from other affairs, to perform the duties of piety thereon, in a spiritual manner. The same author more plainly, doth seriously contend with his Auditors in another place, for sanctifying the whole day. Hom. 5. in *Math.*

^a l. 4. c. 30. The Sabbaths (according to *Irenæus*) did teach persevering to serve God the whole day ; what other thing doth *perseverantiam totius diei* mean, but that a whole day must be reserved (as *Chrysostom* before) to spiritual work ? As afterwards the Fathers in ^b *Conc. Turonensi*, do speak ; being sequestred from servile work, to persevere in praising God, and giving of thanks. No otherwise then as anciently among the Romans ^c, the daily sacrifices were continued from the beginning of the day, to the middle of the following night. But I will not weary the Reader, by rehearsing apart the testimonies of the several Fathers, in a matter so clear, whose

^d an. 813.
cap. 40.

^e *Macrob.*
Saturn.
^f l. 1. c. 3.

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writings he that will but lightly look into, shall grant, that a whole day, according to their opinion, must be assigned to perform religious exercises upon: which will better appear from those rules that occur in their writings, for the sanctification of this day: three whereof I will not refuse to reckon.

First, they exhort the Church *to regard on that day the things that pertain to their souls salvation*: where ^a Hierom accommo- ^{a Hierom in Is. 56.} dates, as he shews in the following words, what the Prophet speaks of the Sabbath *to those whom Christ hath made free*. And if any have a mind to see what it is to regard the things that pertain to the souls salvation, the fourth Canon *Cont. Tarracensis*, will ^{An. 517.} inform him: namely, that men on the Lords day only perform to God the appointed solemnities: and what should be done on them, we have formerly heard *ex Turonensi Concil.* namely, that they should abstain from servile work, and persevere to the evening in giving of thanks. ^b ^{An. 40. Conc. Tur.}

But lest any one should grant, that those exercises of Piety are to be done on that day, ^{Na hing but the works of piety is to be done on the Lords day.} whereas yet he might deny that the whole day were to be spent in them, therefore the Fathers add,

Secondly, That excepting those things

that pertain to the souls salvation, nothing else at all must be done on that day. So *Hie-*

Con. Foro.
ejuti. Can.

13.

An. 791.

An. 829.

Can. 50.

An. 895.

Ep. l. i. i.

c. 3. and i. c.

6.

rom, Austin, Cont. Farracon. in the fore-cited places: with whom agree also the Fathers in the Council of *Friuli*, who ordain, that on the Lords day the vacation must be to no other purpose, but for Prayer, and other offices of piety. And in the Council of *Paris*, it is ordained, that it's convenient for those that are redeemed by the grace of Christ, to abstain on that day whereon the Author of Life rose again, and gave them hope of a Resurrection, from these things that are fore-mentioned (i. e. from this worlds pleasures and their own, and rural works, as there they speak) and be filled onely with spiritual joyes, and busily vacant with all their heart in restless praises. The same particle of restriction is added in *Cont. Triburiensi,* *Can. 35.* where they ordain, that it's the peoples part on the Lords dayes only to labour in the holy service of God. And afterwards they add, that they must only attend on God on the Lords dayes. *Greg. Mag.* shews also they were wholly to be employed in prayers on the Lords dayes.

Thirdly, they do not only think that this must be religiously kept, and wholly employed in the worship of God on it; but they farther do define the term of time which

which they must spend in the work thereof, namely, *a whole day*; So Chrysost. Hom. 10. in Gen. and Hom. 5. in Math. *Let your eyes and hands be spread out to God all that whole day.* This is to persevere in performing its services until the evening. Concil. Turon. 3. cap. 40. Or as in Conc. Trull. cap. 90. *From the evenings ingress to the Altar on the Sabbath, till the following evening on the Lords day.*

Now if in the mouth of two or three witnesses every word shall be established, the premises do evidently enough shew, that the sanctification of all the day is required; since that not only the Fathers do determine, that we must cease from our worldly matters, and attend on God, but moreover, that nothing must be done but a work of Piety on all that day, that is, from the beginning to the end thereof.

Neither do I think good to confirm the truth in this matter by reasons, over and besides these testimonies, that are not to be condemned: although they be not to seek wherewith to stop the mouths of dissenters, if they be angry: and the entire sanctification of the whole day, may be vindicated against the too earnest seekers of a profane liberty.

First, As, if the day be commanded to be

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held

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held holy, by common sense it follows, that a day, not some hours, is to be sanctified. So *Aug. Serm. 251. de Temp.*

- 27 Secondly, Moreover, if there were any term of that dayes holiness, before the day it self were determined, then such a term would appear either from the Scriptures, or from some of the Fathers, piously interpreting them, but what no where is extant, he that can shew it,

— *Erit Mihi Magnus Apollo.*

The Ancients, who thought good to fast on the Sabbath, sometimes continued their fasts to the ninth hour, which being past, they were not afraid to relaxe their fast, and refresh their strength with meat. *Socrat. Hist. l. 5. c. 22.* And sometimes till the Cock-crow of the Lords day, growing light, as in the Sabbath of the great week, as *Epiphanius* teaches in *Panario*. When therefore they judged that they must simply fast on the Sabbath, then they added nothing of the termes of the fast, before the Sabbath it self ended: but because some judged that they must not abstain on all Sabbaths, for a whole day from meats, therefore they signified how long their fast was to last. We may say the same of the Lords day's duration: if the Church must not keep holy day by a Religious solemnity, from worldly affairs,
for

for a whole day, then the term (without whose knowledge the Church would be ignorant how long the day were to be sanctified, and the minds of men would stick pendulous) of this solemnity would some way be known to us from the Scriptures ; nor would the Holy Ghost have passed it by untouched ; and formerly we have observed from their writings, that the Fathers would determine nothing to be done on this whole day, that is, from the Sun-rising to the setting, but what relates to Piety : who being excited with an holy zeal, have exploded the half sanctification of the Lords Day.

Thirdly, If the glory of the Jewish Sabbath be translated to the Lords day, (which is not denied of the Fathers) I do not see why we should not interpret this day in the same manner, as it was prescribed about the Sabbath, to the worshippers of God in old time : for to the *Jews*, and that by Divine authoritie, it was given in command, that they, being sequestred from all worldly business, through the whole Sabbath should attend Divine Worship alone. With what face therefore, and upon what authoritie relying, can Christians bestow their Lords day, or any part thereof in worldly affairs, setting aside the worship of God, let them

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look to't, that have a care of their salvation.

Leo Const.
54.

This reason hath the most pious *Leo* approved with his judgement and authority; for, saith he, *if they that did observe a certain shadow and figure, did so greatly reverence the Sabbath Day, that they wholly abstained from all work: how is it not fitting that those should reverence that day, that is honoured of God, who love the light of grace, and the truth it self?*

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4. Lastly, the rule of equity and justice requires the same, if we look at what time the Lord hath indulged us for our uses: whose large benevolence hath allowed us six whole dayes, to overcome the labours of this world, and dispatch our own business with. Why should it therefore be tedious to us, weighing this in an equal ballance, for to set apart one whole day for his praise, and sincere worship: Neither can any one think this an absurd form of arguing, who shall but observe *Chrysostom* arguing in this matter from the duty of servants towards us, to our observance towards God: he judgeth it ridiculous, *if we would have our servants alwayes employed in our business, and and we give no service to God.* And we likewise, contending for the sanctifying of the whole day, do say, that it is much more ridiculous, if we should reckon those dayes for whole

Hon. 2.
10 Folw.

whole ones, which are allowed us to dispatch the affairs of this life in for our use, and interpret a day set aside for Gods worship, by Divine authority, not an entire one, but a small part thereof to be dedicated to Divine worship. It would be ridiculous, yea, plainly impious, to arrogate to our selves, and our affairs, what we refuse to bestow on God. *Chrysostom* judgeth it an irreligious thing *to consume six dayes in carnal,* Hom. 5. in Matth. *and be unwilling to spend one in spiritual matters.* So also *Leo* in the foresaid place, *How is it not the part of a wholly dissolute Religion, whereas one of the seven dayes is consecrated to the honour of God, not to preserve it inviolate to God, but to make it common?*

But we must not contend with reasons, but testimonies (for the prejudices of some men who condemn the truth in this matter as novelty) and he that shall undervalue the foresaid testimonies of greatest authority, will esteem at little reasons, although every way valid (like the *Leviathan* Job 41. that esteemeth iron as straw, and brass as rotten wood.) And therefore I will put an end to this labour.

And thus far being furnished with the authorities of the ancients, I have taught you, that they have stood for sanctifying of the whole day, which they have judged
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necessary for the Church: How the sacred Exercises of Divine worship performed on that day, were so disposed, that in performing thereof, the whole day was spent by the ancients, when I shall speak of the sanctifying of the Lords Day, then by the grace of God shall be made manifest.

CHAP. VII.

The Ordinance of the Lords day is not to be reckoned amongst unwritten Traditions: It was instituted of Christ by the Apostles: The Apostles prerogatives above other Ministers of the Church: Things ordained of the Apostles are Divine.

WHen the Jews had observed John to use another form of Doctrine, than was commonly received, and to begin a new Ceremony of Baptisme, they ask who he was? i. e. by what authority he did set upon these new things, and unheard of in former ages? that being informed in that thing, they might in time consider what they

they should do. So, since that we have found out of Scriptures and Fathers, that the Lords day was solemnized by the Church under the Gospel, insomuch that mens minds are to be masculously applied to the duties of Piety, not on the last, (as under the Law) but first day of the week; a question is made, by what authority Gods Holy Church doth this thing. For it was not so kept holy from the beginning, from whence even till the happy Resurrection of our Saviour, the Lord commanded that the Seventh day in every week should be held holy; and for sanctifying the first day of every week, divers men seek for a command, which they confidently enough cry out is not extant in all the holy Scriptures: and divers more other wise Divines of great note, do greatly toyle in heaping up arguments whereby to enervate the Divine Authority of this day.

It is an ordinary thing with sundry of the *Papists* (although some amongst them, especially of the School-men, do think otherwise) who strenuously contend for unwritten Traditions, (on whose weak authority, as on a solid foundation, many of their dotages are grounded) to reckon up the observation of the Lords Day among this sort of Traditions; which cannot be, since the
mention

mention thereof doth so often occur in the Sacred Word of God. Whilst the most learned Dr. *Whitaker* doth studie soberly to prevent, as his manner is, this errour of the *Papists*, he is scourged of *Gretser*. Yet the learned *Vedelius* in his notes upon *Ignatius*, doth strongly defend *Whitaker* against the vain fooleries of *Gretser*.

Others contend, that the Lords day should be held solemn, *iure divino*.

Lastly, Others do acknowledge it received from Apostolical ordination. We will, by Gods assistance shew, that solemn celebration of the Lords day was instituted of God by the Apostles.

Christs instituting of the Lords Day by the Apostles.

The Holy Scriptures do testifie, that the Lords day was observed of the Church, while the Apostles were yet alive, nor is there much doubt of this observation: This is the onely thing (as I said) of which the question is, Whether this solemnity was instituted of the Apostles, or of the Church, according to that power allowed them by the Lord? And if it be ascribed to the Holy Apostles, Whether they of themselves, and by their own authority, or by Divine command, have prescribed it to the Church? since the observation of the Lords day grew in use with the Church of Christ, while the Apostles were yet alive, it seems equitable, and

and agreeable to sound reason, to take them for the authors of this observation: because ^{The Apo-} the chief care of Ecclesiastical Government ^{stles prae-} was by God devolved upon them: every one ^{gatives,} whereof, ^{I Cor. 3.} as a wise master-builder, laid a ^{10.} foundation, upon which their successors builded: and all other modern Doctors of the Church, how great soever they were, gave place unto them. Ignatius for that reason, saith of himself, ^a *I do not command as* ^{a Epist. ad} *an Apostle.* And elsewhere, in an Epistle ^{Ti. allent.} *Ad Philadelphienses*, he doth not challenge Apostolical authority to himself. Neither would Ambrose claim ^b Apostolical glory to himself, ^b *which he acknowledgeth is by right due* ^b *to them whom the Son of God hath chosen:* ^b *and he affirmeth, that by how much we are* ^b *inferiour to the Apostles in time, we are so* ^b *much inferiour to them in merit.* ^c *Chrysostom* ^c *also confesses, that he is far from the* ^c *Apo-* ^c *stles dignity; neither doth he account him-* ^c *self worthy to be called their shadow:* ^d *and* ^d *Homers* ^d *Christ hath deservedly joyned them to him,* ^d *as individual companions, out of the num-* ^d *ber of all his Disciples; or, that I may speak* ^d *with Tertullian,* ^e *lateri suo adlegavit. i. made* ^e *themselves Legates a latere.* ^e

Secondly, He hath sent them out furnished with special authority to gather the Church (to lay ^f *whose foundations belong to* ^f *the*

the Apostolical dignity) out of the promiscuous multitude of all nations: and so they were sent out by Christ to all Nations, without any exception; for which cause, when a Church was planted in any part of the world, whither they came, they fixed not, but removed some other way.

*Epist. ad
Theophil.*

Thirdly, They were endued with that abundance of Grace of the Holy Ghost, for the Ministry committed to them by the Lord, that they preached the truth of the Gospel infallibly: *I know, sayes Hierom, how to esteeme of the Apostles in one manner, of other Doctors after another; that those alwayes taught the truth, these in some things did erre as men.* Whence the Doctrine commended to the Church by the Apostles, was alwayes accounted for the rule, and Canon of all Christian Religion.

Fourthly, The Apostles, at the beginning of the Church, by the visible sign of imposition of hands, conferred the gifts of the Holy Ghost upon others, that were instructed of them in the Doctrine of the Gospel: and they were endued with divers other gifts of Miracles (by which their call was rendred clear both to themselves and others) *Matth. 10. 8.* And these are the signs by which the blessed Apostle teaches us, that he had executed the office of a true Apo-

Apostle in the Church of *Corinth. 1 Cor.*

12. 2.

Deservedly, for these causes, were they that were elected to the honourable state of Apostolical dignity, preferred to other Ministers of the Church, not only in the chief eminency of Order, but of Power: and hence it was, that all questions respecting the affairs of the whole Church, were propounded to be discussed by the Apostles, (whom all the Churches consulted in doubtful cases) as may be seen, *Acts 15. 2. 1 Cor. 7. 1.* and whatever they determined, the whole Church every where embraced; which made a conscience of departing a fingers breadth from those things that were committed to them by the Apostles.

If therefore the solemnity of the Lords Day was celebrated while the Apostles were living, (which the Scriptures testifie was done, as we have seen, *chap. 2.*) it must of right chiefly be imputed to their ordination: otherwise, without doubt, the Universal Church had not followed it. *Baroni- an. 58. us* thinks, that all who are well in their wits *58.* will say, that since it is found that it was done in the Apostles times, it could not be ordained, and commanded to be kept of any other but of themselves. Neither is any thing worthy consideration brought to the contrary; except

cept it be because the Blessed Apostles have left no singular command with the Church for the observation of this day : although he that shall attend their practise, may lawfully deny this , since their example and practise hath the force of a precept. But who will deny, that some things were instituted of the Apostles in the Church, whose use, while they were alive, (I pass not for Traditions introduced into the Church when the Apostles were dead) was grown out with the primitive Christians ? of whose first institution, or necessary continuation afterwards, no precept is extant in the Scriptures : yet who will be bold to extenuate the authority of these commands ? or will affirm, that the Church at this day is not obliged to observe them ? because their observation being mentioned in Scripture, is as it were a command, by vertue whereof the Church is bound to continue them. The thing will be more plain by examples. The Apostles ordained Deacons, *Act. 6.* and Elders in every Church, *Act. 14. 23.* In the Ordinations of all Ministers, imposition of hands was used, but where is there extant an express command from Christ for perpetuating the ordination of those, the institution of these, or for the use of this ceremony ? yet none doubts, but that the Apostles in performing
of

of these, were acted by a Divine instinct of the Spirit, and that the Church at this day is bound to them by vertue of Apostolical institution.

But that I may briefly shew, that the blessed Apostles, and no others, were the authors of this solemnity, that which follows may suffice. If it were observed while they were yet living, (which the Scriptures do evidently enough manifest) it is deservedly to be ascribed to their ordaining it: for it was either instituted by them, and their authority, or by some other Doctors of the Church, without their consent; a third way is not given; the latter whereof is absurd, and never to be admitted of any exercised in the Christian Faith: because the Apostolical authority (as formerly we have abundantly enough shewn) was supreme in the Church: it belonged to them to declare to the Christian flock what was best to be done in all things: and not to the Church, to prescribe them Statutes and Laws. Why therefore did it not appertain to the Apostles, the faithful founders of the Church, amongst other things, to commend this also to the Church, and not to the Church to prescribe it the blessed Apostles?

Moreover, the general consent of all Churches, in celebrating this festival, evin-

ceth the same: otherwise they had dissented from one another, as in other observations (not received from the Apostles, but observed for a time by the succeeding Church) as in the Feast of the Passover, in observing Fasts, &c. so doubtless it would have happened in celebrating the Lords Day, if by Divine authority received from the Apostles its observation had not been used amongst the Christians.

Thirdly, if the Christian Church had ordained that day to be celebrated, without the advice of the Apostles, either those that turned *Christians* from *Jews* or *Gentiles*, had done this; but not those, to whom the cessation of their old Sabbath was not known, but by the Apostles; much less would they attempt to do this by themselves, or on their own authority. Neither will any wise man think, that those whom the Apostles invited from Heathenism, to embrace the Christian faith, were the authors of this Festival, because it is not usual with them to Sabbatize after the manner of the Church, unless so far as they were instructed to it by the Apostles.

Fourthly, if the Holy Apostles, by authority committed to them from Christ, had not instituted the Lords Day, but had left its observation free to the judgment of the Church,

Church, then we might on good reason have called the Church *the Queen of the Sabbath*: which yet is a very clear argument of *Christs Divinity*, (as the Learned Dr. *Parsons* pi-
ously) *for none is Lord of the Sabbath, but he that hath instituted the Sabbath, &c. The Sabbath is of the Lord thy God.*

Lastly, if its authority did depend upon the Churches institution, then it may by it be again abolished, when it shall think good: but this was never hitherto, since Christs ascension, attempted, because the Lords day being taken away, the publick worship of God must of necessity fall.

Since, therefore, the observation of the Lords day was used while the Apostles were living, it must altogether be ascribed to them as the first founders of the Church.

Moreover, if it should be granted, that <sup>Whatever is ordain-
ed by the
Apostle, is
Divine.</sup> this solemnity was instituted of the Apostles, others ask, Whether therefore doth this Ordination lean upon a Divine right? We, passing by this rather curious, than sound Disputation, *whether the Ordinance of the Lords day be an institution of God or his Apo-
stles?* discussed by some doltish, and drow-
sie men, do acknowledge with all willing-
ness, as the ancients did, that it was intro-
duced by Divine authority. And although
its authority should be granted to be of Apo-

stolical institution, it would not thence follow, that it is not Divine; unless something be ordained in the Church by the Apostles, which the Holy Ghost did not inspire them with: which will not easily be admitted of any that is in his senses: because the Apostles in all matters delivered those things to the Churches, which they received from Christ, as St. Paul witnesseth, 1 Cor. 11. 23. and according to Christs precept, taught men that embraced the Gospel, to observe those things which Christ had commanded them, Matth. 28. 20. ^a So judgeth Tertullian. The Apostles, saith he, chose nothing which they brought in at their own pleasure, but faithfully appointed to the nations that discipline they received from Christ. And why should I believe that the Apostles were less acted with the Divine Spirit in their Sacred Institutions, (which they imposed upon the Churches) than in promulgating the Doctrine of the Gospel? For there is nothing Apostolical, done by a right that is not Apostolical; i. e. Divine: and nothing done by them but the Holy Ghost endites it to them: and therefore what they did, they did by Divine right, and that their facts (which are certain) and not onely their saying, or writings are of Divine right cannot be denied. The Apostle shews it necessary, that he that

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a De pra-
scripti
adv. har.
c. 6.

Ep. Win-
toniensis
in resp. ad
Epist. 1.
Petri Mo-
tinzi.

is a Prophet, or spiritual man, must acknowledge, that they are the Lords Precepts, which he hath written to the Churches, 2 Cor. 14. 37. Surely, nothing was enjoyned the Church by the Apostles, which was not first prescribed by the Lord; because the Apostles were to teach what they learned of Christ: which thing they performed with great faithfulness: neither will any one, who favours the things of the Spirit, deny this; and yet I acknowledge, that some things were instituted of them for a time; inasmuch as whose occasions were singular, and not to be continued, wherefore those ordinations were mutable: which yet cannot be affirmed of the Lords Day.

If there be any of the Fathers therefore, who think that the institution of the Lords day was made by the Apostles, they are not so to be understood, as if they acknowledged it not for Divine, but Humane: because the same Fathers elsewhere are not affraid to ascribe it to God and Christ: and they acknowledge that the blessed Apostles were not the authors of this solemnity, but the Holy Ghosts *amanuenses*, (i. e. as Leo interprets it, *who* Leo Com-
ment. 54. *writ their Decrees by virtue of a Divine authority*) in propounding it to the

Church. For which cause, the most pious
Obi supra. Leo hath ordained *abstinence from labours on*
the Lords Day, because this seemed good to
the Holy Ghost; and the Apostles instituted
thereby: and confesseth, that that day was
abundantly honoured by the Lord.

The Lords Day therefore was instituted
of the Apostles, as the faithful Architects
of the Christian Church, by extraordi-
nary power, which continues not now in
the Church, and by inspiration of the
Holy Ghost; that Christians might be
obliged not by Humane, but by Divine
authority, to keep holy Convocations, and
to celebrate the private exercises of godli-
ness on that day. *Apostolical grace, saith*
Hexa. l. 4. Ambrose, hath raised up the dead, which,
although it was not the grace of the
Apostles, but of Christ, as the Apostles
themselves confess, Acts 3. 12. 16. is cal-
led Apostolical, because it was poured
out upon them, and by his help they
raised up the dead: So here the Lords day
is called an Apostolical Institution, not be-
cause it is a mere ordinance of the Apo-
stles, as they were Christians, but be-
cause it was instituted of Christ, by those
who were endowed with extraordinary
power.

But, as I have said, this is the onely thing that vexes them, that call in question the authority of this institution; that there is no place extant in Scripture, in which, by Divine authority, the solemn observation of this day seems to be enjoyned. These are men of subtil wits, who, as the Proverb goes, *cannot see the wood for trees*. Whose opinion, when I consider, that in the Author ^a *Oper. Imperf.* in *Hom. 44.*

Matthe, comes into my mind, where the Priests of old that rail'd upon the people that paid not their tythes, are sharply reprov'd for not reprov'g those that sinned against God. *If any of the people, saith he, offer not his tithes, the Priests did so reprove him, as if he had committed some great fault, because he had not offered the tenth part of any thing, though never so little: but if any of the people had sinned against God, or injured any one, or done any such thing, none cared for reprov'g him, as though he had committed no fault, who had sinned against God; and very careful they were of their own gain, but careless of the glory of God, and salvation of men.* Whose fault in this thing, he accommodates to the Bishops, Elders, and Deacons of the Church, as guilty of this crime. Even so must we judge of these men. With what heat of mind, and earnestness, do the very

authors of this doubt contend for tythes, which they cry out, that the Lord hath indulged to the Church under the Gospel, by a Divine right, whenas yet they cannot produce one plain testimony out of the New Testament, for their bestowing on the Ministers of the Gospel? but about the Lords Day (whose being observed more than once by the Christian Church, is plain enough in the Scriptures) their faith is wavering; nor can they be perswaded to believe, that its authority can be demonstrated out of the Word of God. Let others judge, whether they be worthy *Tenths*, who deny *Sevenths* (if I may say so) to God. But for their sakes, admitting the Law about Tythes, I would ask this, Whether it's likely, that the most good, great, and wise God (who hath put the seasons of times in his own power, *Act. i. 7.*) would determine any thing certain of a Salary, to be bestowed on the administrators of his Worship, when yet he left nothing certain in the Church, of the time in which his worship should be performed? It's a wise mans part, first to determine the work, and a fit time to do it in, and then the wages, wherewith they that underwent it, are to be rewarded. The Parable, *Matt. 20.* relates, how the householder hired Labourers; but first he signi-

ed

ed what he would have them do, and then he agreed with them for a penny a day. If therefore they assert, that Tythes are allowed by God for the use of the Ministers of the Church, they must of necessity grant, that God hath appointed a time, in which they must attend his worship (to whom, in their opinion, he hath granted Tythes) because it is the same authority that must both define the Worship, and a fit time for performing of that Worship.

Now for establishing the Divine institution of this day, we must not have recourse to that spurious scroul, that, (as it's reported in the third tome of *Councils*) was sent ^{p. 1448} down from Heaven to *Hierusalem*; because that what things the Holy Ghost hath revealed to us in Scripture, they do demonstrate it to all to be Divine, of those that embrace the truth: and for the fabulous fooleries about this matter, we leave them to the *Papists* (whose Kingdome had long since fallen without their support) and we will briefly, according to our manner, examine what light may be brought out of the New Testament, to manifest the truth in this matter. Here three things come to be examined.

First, Whether in the compass of every week, must the Church keep holy a certain day, by Gods institution? Se-

Secondly, Whether the *Jewish* Sabbath be abrogated?

Thirdly, What can be brought out of the books of the New Testament to confirm the keeping holy the first day in the week?

The first of these is more obscure, the other two may plainly enough be observed out of the Holy Scriptures, and Fathers, and one of them depends upon another. Of the last many things have been observed out of the Scriptures, in our second, third, &c. Chapters; but the truth about the two former Questions being made manifest by the testimonies of the ancients, it will appear with little ado, what is to be enquired into in the third place.

CHAP.

C H A P. VIII.

within the compass of a week, one day was sanctified, from the beginning of the world; this is affirmed both by Jews and Christians. How Adam had need of the Sabbath. The mention of observing the seventh day amongst the Heathens. The authorities are weighed, wherein the observation of the Sabbath among the Patriarchs is denied. why the Heathens are not upbraided with the abuse of the Sabbath.

AS to the first Question, namely, That in the compass of seven dayes, one is to be set apart for spiritual operation (as saith *Chrysostom*) why should I fear to affirm it? *Hom. 10. in Gen.* Especially, since this opinion is approved by the suffrage of the greatest Divines, and clearly enough taught by the manifest testimonies of the ancients. We shall see that the Church of God, since the History of the Creation was known, did alwaies set apart one day of the weekly systeme, for his worship: the verity of which thing may be observed

served in the three *Epocha's*, or junctures of years; the first whereof is from the Creation to *Moses*: the second from *Moses* till the Gospel was preached by the Apostles: the third follows to be considered from that time, till the end of the world: in all which we shall find, that one of the seven was alwayes set apart for the publick worshipping of God. We read, it was so done from the beginning of the world till *Moses*; from *Moses* till the Resurrection of Christ; from thence to this very day. The controversie at this day, is chiefly about the first and last *Epocha*, none doubts of the second.

The Sabbath was observed from the beginning of the world.

In demonstrating the first, that the Sabbath was observed before *Moses*, yea, from the first beginning of the world, both the Holy Scriptures, and the Reverend Fathers, their faithful Interpreters, do attest it: to prove the truth whereof, we will first bring the authority of *Moses*, which is had *Gen. 2. 2, 3.* of which places, divers have given the genuine sense, and especially the *Learned Rivet*, in *Gen.* and doth Orthodoxly enough defend his Exposition against those that think otherwise, in his dissertation *de Sabbatho, chap. 2.* and removes a *Prolepsis* that is devised by the modern, in commenting upon *Moses's* Text: for *Moses* in the foresaid place, doth not relate what God did, when he

he writ the History of the Creation ; but what God did, after that the stupendious work of Creation was finished : namely, that he ceased from creating any new work, and ordained by a Law promulgated, that the seventh day should be set apart by men, to his worship, in memorial of the Creation. This is related by *Moses*. Neither was that fore-mentioned *prolepsis*, which the best amongst the Christians allow not, known to the *Jews*. And if we follow the simple and literal sense of *Moses* his words, they all make for us. For, how unjust is it, when all the *Verbs* are of the same *Mood* and *Tense*, *Vajecol*, *Vaijsboth*, *Vajebarech* ; and he finished, and ceased, and blessed, to restrain the two former to the present, and to extend the latter, as some do, to a time to come two thousand years after ; this would be too harsh a construction of the words.

But let us see how the *Jews* understood this place. *Tertullian* tells us of them, that ~~as~~ *Jul* they affirm, that God from the beginning did^{c. 4.} sanctifie the seventh day, by resting on it from all the works that he made : and thereupon *Moses* said to the People, Remember to keep holy the Sabbath day, &c. Where *Tertullian* delivers the *Jews* opinion of the Sabbath's observation from the beginning of the world : and then he affirms, that according

to the *Jews*, the Command in the *Decalogue* for keeping it, respects the original observation of the Sabbath; namely, because God at the Creation sanctified the seventh day. This was the opinion retained amongst the *Jews* in *Tertullians* age, which he produces, when he disputes against them: and no where doth *Tertullian* deny that the seventh day was sanctified from the beginning.

Neither do the *Jews* themselves deny this. The title of *Pf. 92. apud Jonath.* who translated the Bible into the *Chaldee*, is thus; *A Praise and Song which the first man spoke for the Sabbath day.* From which inscription it appears, that the ancient *Jews*, even before the first coming of Christ, thought that *Adam* observed the Sabbath. For *Jonathan* lived, according to *Galatinus*, forty two years before Christs Nativity. *Josephus*, a very learned Jew, acknowledgeth, that God rested on the seventh day, and ceased from his works, and for that cause do the *Jews* celebrate a vacation on this day, which they call the Sabbath. *Josephus* therefore confesses, that the *Jews* ceased from their works on the Sabbath, because the Lord ceased from the Creation on the seventh day. Of the same opinion is *Philo*, the Apostles contemporary, *After*, saith he, *that nature was perfected in*

*De mundi
opificio.*

fix

fix dayes, the Father added honour to the seventh day following; which, when he praised, he vouchsafed to call it holy. Also, *de vita Moſis*, lib. 3. he confeſſes, that the Sabbath day had a privilege by nature, ſince the birth day of the world. And a little before, in the ſame book, he ſaith, *Moſes thought it fitting that all thoſe who were enrolled in this City, ſhould, following the law of Nature, celebrate the Sabbath.* He grants then, that the Sabbath's obſervation was according to the law of Nature, that is, that it was conſtituted by God at the Creation of Nature. St. *Auſtin* ſayes alſo, that the *Jews* acknowledge, that God ſanctified a day, ſince which ^{in Joh,} he began as it were to reſt from his labours. So *Solomon Iarchi*, in *Gen. 26*. By whom is cited *R. Simſon*, in *Iſ. 58*. *Aben Ezra* in *Exod. 20*. *Da. Kimchi*. *Manaſſes Ben-Israel*, in *Deut. 5*. and all the Doctors of the *Jews*, excepting *Maimonides*.

Theſe things ſhew, that the *Jews* had knowledge that the Sabbath was obſerved from the Creation, from whom the obſervation of the Sabbath was very well known to the inhabitants of the whole World.

Of the *Chriſtians* alſo, divers, both antient and modern, were of this opinion; a few of whoſe teſtimonies we will lightly touch.

Theo-

Theophilus Antiochenus, lib. 2. ad Autolium, saith, " That God finished the work that he made, on the seventh day, and blessed the seventh day, and sanctified it; because on it he rested from every work he made, &c. He saith not, that God did consecrate the seventh day, that afterwards only it might be sanctified of the Israelitish Church; but so soon as the work of Creation was consummate, the seventh day was of God both blessed and sanctified. Afterwards he acknowledges, that the seventh day was solemnized amongst all men, which the Hebrews call the Sabbath, and Greeks the seventh day, although most know not the cause of that name. And what cause was unknown to the most? namely, the holy resting of God on that day, and its sanctification, whereof Theophilus made mention a little before ^b.

*8 An. 200.
Contr.
Marcion.
L4.c.12.
An. 250.*

Tertullian saith, that Christ fulfilled the Law, while he made the Sabbath day, which was holy from the beginning, by the blessing of the Father, more holy by his own doing good on it.

*De Spiritu S.
sect. 8.
an. 309.*

Cyprian^c confesseth, that the Seventh day Holy day from the Creation of the world, obtained authority, because in six dayes Gods works were finished, and the seventh consecrated to rest, as holy, and sanctifying, honoured with a solemnity of vacation, and entitled to the sanctifying Spirit.

La-

Lactantius is of the same opinion, "God ^{n l. 7. d. div. prim. c. 14. an. 180.} finished the world, and this admirable work of the Creation, in six dayes space, and then ordained the seventh day, whereon he rested from his works. This is the Sabbath day. Lactantius therefore fetcheth the sanctification of the Sabbath from the Creation, and not from the History of Manna.

St. Athanasius ^b saith, that God rested when he had finished the former Creation, and therefore the men of that generation observed the Sabbath on the seventh day. Where he acknowledges, that the Sabbath was observed from the Creation till Christ; for he saith, that all men of that generation did observe the Sabbath; where he speaketh of the whole time, from the beginning of the world till Christ.

Greg. Nyssen, ^c Lo, here is for thee, the Sabbath blessed from the beginning of the world: ^{c De Resur. Christi, orat. 1.} mark it by that Sabbath, this Sabbath, the day of rest, which God hath blessed above other dayes.

Chrysost. ^d God hath blessed and sanctified that day. What is it that he hath sanctified it? ^{d Hom 10. in Gen.} he hath set it apart from other dayes. After, when he tells us the cause why he hath sanctified it, he addeth, because on that he rested from all his works, which God began to make. Now God intimateth to us this Do-

derive from the beginning, teaching us, that within the compass of a week, one whole day is to be set apart, and spent in spiritual work. Therefore, according to Chrysostom, the Sabbath Day, since the Creation, was set apart from other dayes, and plainly it appears, that for that ordination the world is bound to dedicate one whole day of the week to the worship of God.

An. 410. Aug. ult. cap. postrem. lib. de Civitate Dei, while he is describing that everlasting Sabbath which the Saints shall enjoy in heaven, he refers the institution of the Sabbath to the resting of God *from the work of creation.*

Ep. 86. He doth the like in *Epist. ad Casulanum,* where he saith, *that God sanctified the seventh day, when he rested on it from all his works, and afterwards gave command about its observation to the Hebrew people. Augustine* therefore doth acknowledge, that the use of the Sabbath was amongst the ancients, before it grew common amongst the *Hebrews*; namely, first, at the beginning, before *Moses*, and afterwards in the Church of the *Jews*.

An. 430. a Quæst. 21. in Gen. *Theodoret. 2.* He hath bestowed a blessing on the seventh day, instead of creating, lest that day only, above others, should want its honour: and he hath put [Hallowed it] for [se]

[set it apart.] And afterwards; *In blessing the seventh day, he hath shewn, that he thought it not an unprofitable and superfluous day, but hath ordained it to be applied to rest.* Who doth not see, that in *Theodorets* opinion, from the beginning the Sabbath was set apart for the worship of God from other dayes? So when he answers the question, why he commanded not the Sabbath to be celebrated on another day? *because the God of all hath created every thing in six dayes; but on the seventh day he made nothing, but honoured this day with a blessing: as it is added, in six dayes the Lord thy God made Heaven and Earth, and rested the seventh: wherein he teaches us, that even then this day was consecrated of God to rest and sanctification from the beginning of the world.* *Quest. 43: in Exod.*

Alexander Hales ^a affirms, that the Sabbath before the Law, was observed of the Fathers; and of the same opinion are divers of the Schoolmen. *An. 1240. a Part. 3. quest. 39: fol. 128.*

Now if any have a mind to reckon up the grave opinions of the aforesaid Fathers, he will not deny, that the Sabbath day was solemnly kept from the very beginning of the world: because, by the judgment of them all, the Sabbath was sanctified by God; nor do the Fathers speak of the purpose of God, as though it was not then really set

apart for the worship of God : but according to his purpose, it was only destined for this, that after two thousand years it should be set apart for this end : for, say they, *when God had finished his work of Creation, the Sabbath was sanctified, from the beginning, or from the creation of the world, when he had rested from his works, from the Creation till Christ, &c.*--- and therefore they acknowledge, that the Sabbath day was solemnized amongst all men or all men of the former generation, that is, *from the beginning of the world till Christ*, a long time before its use was established amongst the Jews. All these things are affirmed in round words by the Fathers. Out of which it clearly appears, that one day of the week was alwayes set apart to the worshipping of God publickly.

And as the best of the ancients were of this opinion ; so the chief of our late writers, that have flourished in the Reformed Churches, do affirm, that God did from the beginning of the world, sanctifie the seventh day for his worship amongst men.

walleus and *Rivet* have clearly taught this ; The former whereof, in his third Chapter of the fourth Command, doth teach this : proving it by the grave testimonies of *Luther, Zuinglius, Calvin, Beza, Peter Martyr,*

tyr, Bullinger, Zanchy, Ursin, Gualter, Arcetius, Bonaventure, Bertram, Merrer, Antonius Fains, Junius, Paraus, Zepperus, Martinus, and Alstedius. To which the famous Rivet, in his *Dissertation de Sabbatho*, cap. 1. adds, the authorities of Lambertus Danaus, Rod. Hospinianus, Martinus Chemnitius, Joh. Gerhardus, Conradus Pfeilen, Henricus Butingus, Bartasius, Gonlartius, Tileus (while yet he warred with us in our tents) Marloratus, and Fequernchianus.

These two very learned Divines having deserved well of the Christian Commonwealth, being compassed about with such a cloud of witnesses of great authority, have made it evident to all, that the observation of the Sabbath hath alwayes been used in the Church of God, before Moses; from whose judgment, no man of reason will easily suffer himself to be perswaded to recede, although one or two of the modern writers go contrary thereunto.

Touching which opinion, after these men to say any more, although it may be thought the part of a man that's diligent in vain, yet since this opinion, being supported by the testimonies of so many famous Divines, is weakened both by some reasons, and also by the authorities of the ancients, a few things more are to be added. These which follow

are the chief of those reasons wherewith they do oppose the truth received of so many learned men. In the first place, Before the lamentable fall of *Adam*, there was no need of the Sabbath, on which his strength, being spent with labours, it was to be repaired. Secondly, Nothing is read in Scripture of the Patriarchs keeping the Sabbath. Thirdly, If the Sabbath had been observed from the Creation, the Heathens had been obliged to observe it, & somewhere in the Scriptures they would have been accused by God for the neglect of the Sabbath, w^{ch} yet is no where read in H. Records. These are the reasons which bear the greatest shew of probability, for which they assert, there was no use of the Sabbath before *Moses* in the world. To the two first whereof, the

Obi supra famous *Wallens* answers solidly. To whose Adam had answer, I only add this. Since *Adam* could need of the Sabbath, not conveniently attend at one and the same time, two busineses of a diverse nature, it seemeth not unreasonable, that God assigned him a stated time for doing both in conveniently; to the end he might both till the Garden freely, and also solemnly celebrate the publick worship of God. Moreover, since we believe that the night was assigned to him in his happy condition of innocency, wherein he might rest; why should not also the day be appointed for a Divine contemplation.

plation of the works of God? Lastly, where, as the Saints themselves in that blessed Kingdome of Heaven, do enjoy a perpetual Sabbath, it will not be thought incongruous, or disagreeable to the condition of *Adam*, if the Sabbath were assigned to him in Paradiſe, to worship God on; although we read not that he did keep the Sabbath. The Sabbath observed, though no mention of its observance occurs Some institutions are expressed in Scripture, whose observation doth not constantly occur in the same. *Neh.* 18. 8. Those that returned from the captivity are read to make themselves tabernacles, in which they abode: which was not done before, even from the times of *Joshua*, to that very day; although it was provided for in the Law, *Lev.* 23. 40. And after the Law given by *Moses*, about the Sabbath, there is made no mention of its observance in the whole book of *Judges*, &c. yet none will thence conclude, that the Sabbath was not instituted at that time, because we meet with no footsteps of its festivity being observed.

Nor do we read that *Sampson*, *Deborah*, or *Joshua* did keep the Sabbath: yet do we not deny upon that account, that the Sabbath was instituted. So also might it happen before the Law was given in the Mount. And what if we say, that the *Ægyptians* would not suffer the *Israelites*, while they were their slaves, to be idle on the seventh day?

*De bello
Judææ,
6.7. c. 21.*

day? Perhaps they gave place to necessity ; which *Josephus* tells us, fell out also in the time of *Antiochus*. *When*, saith he, *the Jews were interdicted upon most severe punishments the observation of the seventh day, within a very short time, not only in Antioch, but in the neighbouring regions, the Sabbath was neglected.* Moreover, it is read no where, that *Adam* worshipped God publickly , which yet we must conclude for certain he did. We may judge the like of the Sabbath's not being observed of him : because if he had the mode of worship prescribed him of God, surely, that a time was defined of God to exercise it in, cannot rightly be denied : although we read nothing of the expresse time : for it is most agreeable to natural equity, that as well the time for performance of the worship, as the worship it self should be defined.

As to the third reason, brought from the Heathens ; Some think, if the Sabbath had been observed from the Creation, then the *Gentiles* had been bound to celebrate its solemnity. But this they deny for a double reason. First, because no footsteps of the seventh day's observation are found amongst them. Secondly, they are not reprov'd of God for neglecting the Sabbath.

To the first, the learned *Vallaus* answers,

loc.

loc. prædicto: that though it should be granted, that the mentioning of it was obliterated amongst the Heathens, it doth not thence follow, that the use of the Sabbath remained not amongst the posterity of *Adam*, or *Noah*: so *Vallens*. The searchers out of *Hebrew* antiquities, tell us out of *Maimonides*, that a corrupt religion grew up from the beginning of the world, and so far received augmentations, till at length the Divine Religion was almost turned upside down; yet that great *Rabbi* hath excepted *Enoch*, *Melchisedech*, *Noah*, *Shem*, &c. who worshipped the true God, with a pure heart: the truth of whose relation, being bottomed on Scripture authority, who will question? If therefore the true Religion, and that which was instituted of God, and put into the minds of men, hath ceased amongst the posterity of the Heathen in other chief points, what wonder if amongst them also the observation of the Sabbath was not continued: which yet was always observed by the Church of God?

That the seventh day was celebrated amongst the *Gentiles*, and that they observed it with a certain solemn devotion, (either from the instinct of nature, or by a tradition received from the Ancestours, from whom they descended, or from a general knowledge of the Creation it self) their
The 7th day celebrated amongst the Heathens.
 very

very writings in expresse words do shew: in which, whoever will look into them, he may easily find clear footsteps of a Sabbatical solemnity. *That the seventh day is sacred, not only the Hebrews, but also the Greeks know; on which the universe of things animate and inanimate is turned about,---*

*a Stroncat
lib. 5.*

saith *Clemens Alexandrinus*^a, which he proveth by the testimonies of *Hesiod*, *Homer*, *Callimachus*, and other Heathens, which I think needless to rehearse here, because if any will not believe my relation, the afore-said testimonies of the Poets in *Clemens*, may
b l. 13. c. 7. make the incredulous to believe^b. *Euseb. de prepar. Evang.* saith, that God having finished his works, allowed us a day for rest from our labours. This he confirms by the authorities of divers Poets. And the learned *Rivet*, in *dissertat. de Sabbato*, cap. 5. proves, that these testimonies are to be understood of the seventh day of every week.

*Sueton. in
Tiber.*

While *Suetonius* describes the moderation of *Tiberius*, exhibited even towards his inferiours, he tells us, amongst other things, that *Diogenes*, a certain Grammarian, being wont to dispute on the Sabbath dayes at *Rhodes*, would not admit *Tiberius* to hear him, out of his order, but by his servant put him off till the seventh day. Whence it appears, that the seventh day was known to

Dio.

Diogenes, although the learned *Casaubon*, on that place of *Suetonius*, thinketh; that the observation of weeks, which holds at this day, used among the *Greeks*, was not commonly received before the times of *Tiberius*. Yet the learned *Rivet*, *loc. citato*, proves by divers testimonies, that it was in use amongst the *Latines*, so to distinguish their dayes. *Lampridius* in *Alexand. Severo*, tells us, that when he was in the City, he went up to the Capitol on the seventh day, and frequented the Temples.

We meet with more testimonies to this purpose in the learned *Amesius*, of pious memory, in *Medul. Theolog.* lib. 2. cap. 15. sect. 10. And now I will conclude with the testimony of *Josephus* against *Appion*, l. 2. *That there is no nation, either of Greeks, or Barbarians, or any where else, amongst whom the custome of the seventh day, which the Jews used to keep holy, was not grown common.* With whom, as we have seen, agreeth *Clemens Alexandrinus*.

That the custome therefore of celebrating the seventh day, was common amongst the Heathens, can be doubted by none; whether, as I said, from the instinct of nature, or by the ordination of God, which came by tradition to the posterity of *Adam*. However, if we may credit the fore-mentioned

oned Authors, it is certain, that the Festival of this solemnity was known to the whole world, although most know not the cause of this solemnity: which *Philo de vita Mo-
fis, lib. 3.* observes, and *Theophilus Antioche-
nus* in the fore-cited place. *Theophilus* saith, *that all men call the seventh day the Sabbath, but most know not the cause of its appellation.* Now that cause which most knew not, was Gods resting on it, when he had finished in six dayes that stupendious work of Creation; which was obliterated amongst the Hea-
thens, by a long tract of time, although they observed the day, as appeareth by the mentioned testimonies. This *Irenaeus* teach-
eth more at large, in the end of the thirtieth chapter of his fourth book, whither I send the Reader.

Why the
heathen
are not
upbraided
with the
abuse of
the Sab-
bath.

In the last place, I will satisfie the second Question, *viz.* If the Gentiles were obliged to observe the Sabbath, and the custom of observing it was grown common amongst them, why are they never in Scripture re-
proved of God for profaning the Sabbath? who can deny that the *Gentiles* as well as the *Jews*, were obliged by the instinct of nature, to worship God their great Creatour? Besides, divers of the Heathen had got the knowledge of God, the Creation, and Sab-
bath, as *Clemens Alexandrinus, Eusebius, &c.* have

Ubi supra

have plainly taught us. Furthermore, let him tell us who can, why they, as well as other men, should not be obliged to observe the Sabbath, by the Divine Law: for we know, that a determined time to perform a certain worship, is no less necessary to them than others. But many reasons there were for which God might reprove the Heathen, and yet move no controversie against them, about the Sabbath; either because its institution was grown obsolete amongst many of the Gentiles, (though not all) or because they had violated the whole worship of God: for which cause he reprehends them: yet he reproveth them not for the Sabbath by name, as being the time of worship: because the Sabbath was onely ordained for performing the true worship of the true God: now the *Gentiles* worshipped not God, but Idols; therefore God accuseth them of Idolatry, and not for neglecting the Sabbath: and in vain would they have had regard of the Sabbath, while on the Sabbath they worshipped Idols, and not God, the author of the Sabbath. I might also add here, that it's not manifest, that all the sins committed by the Heathens were reprehended in Scripture particularly. But the famous *Rivet* doth answer this objection more at large: in whose learned answers, they that do not

*Dissert. de
Sab. c. 9.*

ab.

abhor the truth, cannot but acquiesce. And thus much for the reasons against the opinion of the Sabbath being observed from the beginning of the world.

The authorities are weighed which deny that the Patriarchs kept the Sabbath.

Now to the authorities by which others busie themselves, to infringe this opinion: these are in number three. The first whereof is that of *Irenaeus*, who *lib. 4. cap. 30.* tells us, that *Abraham* believed God without Circumcision, and without the Sabbath. The second is, of *Justin Martyr*, in his Dialogue with *Trypho* the Jew, in whom it's read, that *Abel and Enoch were just, without the observation of the Sabbath; and after them, Abraham and his posterity, untill Moses pleased God.* And after he adds, *Before Moses there was no need of celebrating the Sabbath.* In the third place, a *Tertullian* is produced, in whom they read, that neither *Adam* nor his off-spring, *Abel*, or *Noah*, or *Enoch*, did keep the Sabbath. These are the chief places which are brought against the contrary opinion; to which, before I answer, I might say, that the Judgments of other Fathers that affirm it, might be opposed to the authorities of them that deny it. But, lest by so saying, I should seem to set together the grave Fathers amongst themselves, I answer, first, He that equally weigheth the foresaid testimonies, shall easily observe, that the

*a Advers.
Jud. c. 2.
& c. 4.*

the Fathers intention in the foresaid places, was this ; that they might teach, that men were not justified by observing of the *Jewish Sabbath*. This at the first blush will appear to him that views the places.

Irenaus he speaks of the multitude of *Ubi prius* them that were just before *Abraham*, the *Patriarchs*, and *Moses*, and were justified without these, (namely, without Circumcision and the Sabbath.) It was therefore *Irenaus* his purpose, to prove that the Sabbath, or Circumcision were not the perfecting of righteousness : neither doth *Irenaus* simply speak of the observation of the Sabbath, but of its observation in order to justification ; which thing his words do declare And *Justin Martyr* had the same meaning, who disputed against *Trypho* the Jew, propounding to himself means by which mercy might befall him from God, (as *Trypho* speaks) amongst which he reckons the Sabbath and Circumcision, that he might have some hope of salvation. Whilst the blessed Martyr opposeth himself to this mans purpose, he affirmeth, that all the foresaid Fathers who kept the Sabbath, pleased not God. Yet doth he not affirm, that the observation of the Sabbath was unknown to them : but he grants, that the Fathers were not justified by it : which they also confess, who hold fast the foresaid

said opinion, confirmed to be true by a long series of authorities.

It was not therefore the purpose of the Reverend Fathers, to define, whether the Sabbath was simply observed of the *Patriarchs*, or not? Onely they affirm, that by its observation they obtained not righteousness before God, nor for that cause did they observe it: as the Jews did contend in this question, with whom the Fathers had to do.

And *Tertullian* is not to be expounded otherwise, who attended this also, that he might shew against the Jews, that the Fathers were not justified by Circumcision, the Sabbath, or the works of the Law. His words do testifie this. For he sayes, *advers. Jud. c. 2. He that contendeth, that the Sabbath is yet to be observed, as a medicine of salvation, must teach, that those who observed the Sabbath formerly are just, &c.* and thereupon what were formerly objected do follow: which in this manner being understood, according to the scope of the Author, without any injury to the words, do make nothing against the observation of the Sabbath from the Creation: especially whereas *Tertullian* himself, as formerly we observed, hath asserted, that the Jews do confess, ^a *that Gods resting*

^a *Adv.*

Jud. c. 4.

resting on it, did from the beginning sanctifie the seventh day. The truth of which assertion, *Tertullian* no where calls into question: for if he had not taken it for true, then he would not have granted it without a reproof in any wise, for their sakes; but would have used one or other interpretation, either to avoid, or clear that place, out of *Genesis* 2. 2, 3. which yet he no where does. The sanctification therefore of the seventh day from the Creation, for which the *Jewes* stood, is granted by *Tertullian*: out of whom it is fetch'd, that there was the use of the Sabbath before the *Mosaical* Law, which also *Tertullian* granteth must continue when that ceaseth.

Therefore, in the second place, I answer, that these, and the like places, if any be, amongst the Fathers, which seem to intimate, that the Sabbath was not observed before *Moses*, are not so much to be understood of the Sabbath it self, or the observation of the seventh day, as of the *Jewish* observation thereof, and its abuse to Justification before God: for they contend, either that for its observation eternal life befell not the Patriarchs, or that it was not observed before *Moses*, according to the Ceremonies wherewith it was after-

wards celebrated of the *Jews*; neither ought it to be observed after the coming of Christ: which things are affirmed by none at all.

Thirdly, In the foresaid testimonies, the Fathers had to do with the *Jews*, who obtruded the Jewish Sabbath on the *Christians*: for which cause, when the Fathers mention the Sabbath, they speak of it somewhat dishonourably, if we look at the Name and Ceremonies of the Sabbath: but if we understand the thing it self, *i. e.* the Lords day, they have extolled the Sabbath with wonderful praises: therefore, when they plead against the Jewish Sabbath, they altogether reject it, but when they appoint it to be celebrated in the Christian manner, they greatly honour it.

Fourthly, The Criticks, which are well exercised in the writings of the Fathers, teach us, that it is an usual thing with the Fathers, while with all their might they decline one error, they oftentimes do either fall into another, or seem in a certain sort to fall into it: like Husbandmen, (as prettily the learned *Rivet*, in *Prolegom. in Crit. sacr. cap. 11.*) who labouring to straiten a crooked stick, do sometimes exceed measure, and bend the plant into

into a contrary and diverse form: so they know it very often falls out with the most grave Fathers, who peruse their disputations with their adversaries: for while they contend with their enemies, out of an earnest desire to smite them, they have sometimes even struck their own companions. St. *Austins* heat against the *Manichees*, carried him from the explication of the Text, and those things which he purposed to assert. This thing, *Austin* himself, when he had finished his Treatise, signified to *Possidonius*, and others that dined with him. So *Possidonius* relateth it in the Life of *Austin*, chapter 15. And as the truth of this thing hath appeared in other questions, so in this of the Sabbath. For while *Tertullian*, and before him, *Justin Martyr*, have declared the foresaid opinions about the Sabbath, their work was with the *Jews*, who, as we said, obtruded the Sabbath on the Christians, as though without its observation, none could obtain eternal life. Which error, while the grave Fathers studied to shun, they declare this opinion of the Sabbath, (if in the testimonies cited this was their meaning) being observed all that time, from the Creation until *Moses*: in expounding of which opinion, although they

thought to smite the *Jews*, yet considered they not, how unwarily they wounded their own companions, who, to their power, were diligent to defend the contrary: whose opinions we have formerly recited in this Chapter.

Lastly, None that is but meanly conversant in the writings of the Fathers, can be ignorant, that some more hard sayings do often occur in them; which, unless they be expounded by other places in them, are not easily to be admitted. *Chrysostom* saith, in his later Sermon *De utilitate ex obscuritate prophetiarum*, in *Savils Edition*, *Before Christs coming*, saith in *Christ was not required of the Jews*: which words, without a candid interpretation, are not to be admitted: for if they be taken absolutely, they agree not with the Holy Scriptures, as appears from *Hebr. II.* in which it is related, that the Saints before the former coming of *Christ*, did rely upon him by Faith, and for their Faith are commended: therefore the genuine sense of this place is to be found out of another place in his former Sermon, pag. 652. where, of the *Jews*, he saith, *they looked for the Lamb of God to come; that should take away the sins of the world*: of which the later place affordeth no small light to the Interpretation of the former.

mer. In like manner are we to judge in examining the foresaid testimonies of the Fathers, wherein the Sabbath is denied to be observed from the beginning of the world: whose meaning is to be expounded from those Fathers in other places, or from others that were their contemporaries. If any therefore have a mind to find out *Tertullians* mind *Adv. Jud.* cap. 2. let him compare him with *Tertullian* *adv. Mercion.* lib. 4. cap. 12. where he shall find him acknowledging, that the Sabbath was holy from the beginning. We may judge the same of the other authorities which are cited, whose sense is to be sought out either by other places of those authors, or by other writers that were contemporaries with them. The words of *Ireneus* and *Justin Martyr*, do roundly enough expound their scope, as before we have heard by them; both which do only contend for this, that they may teach, that the ancient Fathers were not justified by *the Sabbath and Circumcision*, and add no more.

C H A P. IX.

That one day in a week is under the Gospel also to be sanctified. The Morality of the fourth Command, which is perpetual, requireth this. Christ hath not abolished the Law. How the Sabbath may be said to be a sign between God and the Church.

THUS far of the first *Epocha*, in which we have found, that from the beginning of the world, one day in the weekly compass was to be set apart for the solemn performing of the worship of God : and for the second, from *Moses* to Christs resurrection, none doubteth, therefore I'll add nothing of it : and will come to the third *Epocha*, of which is the greatest controversie, namely, Whether under the Gospel, in the compass of a week, one day be to be sanctified ? Some men of great name do deny this, and some do strongly affirm it : which later opinion being grounded upon so many testimonies and reasons of the ancients, and the continual practise of the Christian Church, I freely embrace : for this is neither a new,
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nor an unheard of assertion, but by several Divines of a well exercised judgment, is sufficiently manifested to all pious souls, and prone to the fear of God: in demonstrating whereof, they have recourse to the morality of the fourth Command in the Decalogue, whose moral part is perpetual: for it is one of the ten words of God, engraven by his own hand in Tables of Stone, *Exod. 35. 28. Dent. 4. 13.* out of which number, if the Sabbath should be expunged, there would only nine remain. Now the Moral part of the Decalogue (*which remaineth also in the new Law, Bonavent. l. 3. q. 37. p. 781.*) as *Alexander Hales*^a once wittily, is said to be ^{a qu. 32.} so two manner of wayes, one way which is of ^{fol. 134.} the very essence of the Decalogue, according to the primary intention, and so vacation to a time indeterminately is moral in the Decalogue: another way it's said to be moral, in the Decalogue, which is to determine the Decalogue, and according to this vacation on the Lords day, is moral in the Decalogue, in the time of grace, as the seventh day in the time of the Law, and that is moral by discipline, i. e. by Divine institution: and therefore, even by the sole instinct of nature, it must needs be granted, that man at some time must attend upon God: yea, nature it self dictates, that sufficient dayes be set apart to perform his wor-
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ship.

ship. And who is to determine those dayes, but him, whose *the day and night* are? *Psal.* 74. 15. So *Alexander Hales*. The observance of a day indeterminately, that at some time we should attend on God, is moral in nature, and immutable; but the observance of a determinate time, is moral by discipline, by the adding of Divine institution. Afterwards he saith, when that time ought to be, is not for man to determine, but God: because it is his part to define the certain time for worship, whose it is to prescribe the worship it self; it pertaineth not to inferiours, whose part it is to perform offices to others, to determine of a fit time to perform them in: Superiours, to whom they are to be exhibited, do prescribe others, when, *ex officio*, they ought to attend these.

Nor can it be otherwise, because if the way of setting apart the time for worshipping God in should not depend upon Divine institution, the mind of man would hang pendulous in this business: neither would it appear to us, what dayes would be sufficient: since, if we look at Gods benefits conferred upon us, it would not be sufficient to consecrate the whole course of our life to this work: and if we look at our covetousness, and sloth, how many of us would suffer the very least part of our time
(saith

(saith the famous Mr. D. G.) to be cut off either from our labour or rest? A certain time is therefore to be defined of God, *at least for their sakes who attend more upon this world than God,* ^a as Hierom: and lest the ^{a in Gal. 4.} conscience of men should stick in doubt, or God be defrauded of his due worship, very reason it self seemeth to require, that a certain day should be assigned by the most Blessed and Almighty God; especially, when, as ^b Scotus saith, *a man is bound to no* ^{b in sent. 3. act pro tempore indeterminato, to which he} ^{distinc. 37. q. unica.} *is not bound pro aliquo signato: because, if then worship be not to be exhibited to God, by like reason not now, and by the same reason of every other time.*

Besides, he that will not think much to compare the reason of the present age, with the times of Adam, the Patriarchs, and the Jews, he shall see it equal and just to set apart in every seven dayes, one whole one for the worship of God. For why should the Lord indulge a further liberty to the men of our age, in his service, than he granted them? especially when God, since he hath repealed his Gospel, is more propitious to us, than to them. Farther, if we weigh the nature of our present men, we shall find for certain, that no less time is required to the instructing of them, than of the

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the ancients. And to conclude, relaxation from labour is no less necessary in this age, to servants, and those that live under other mens government, than to men in former ages. He that without prejudice weigheth these things, cannot deny, that one day in seven is as well to be set apart for the publick worship of God by Christians, as men of the former age. I will add nothing of the nature of the Decalogue, never abrogated by the blessed coming of Christ. Faith in Christ makes not void the Law, the matter of which, all men acknowledge to be written in mens hearts from the Creation, the great Apostle being witness : although we acknowledge with the same Apostle, *Gal. 4. and Col. 2.* that the ceremonial and typical observation thereof, being fulfilled by Christs coming in the flesh, be now ceased. This doth also *Irenæus* witness, *adv. hares. l. 4. c. 31.* who affirmeth, that God spoke the words of the Decalogue immediately by himself, and thereupon they remain permanent, and fixed with us, admitting of extension and augmentation, but no dissolution by the coming of Christ in the flesh. So *St. Austin* in *Psalm 32.* *Fulfill the Law,* saith he, *which the Lord thy God came not to dissolve, but to fulfill.*

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And certainly, no body that thoroughly weighs with himself the morality of that precept, will doubt, that the solemnity of the Lords day grew up by virtue of the fourth Command in the Decalogue: For it is granted of all, that the substance of the Command, included in these words, (*Remember to keep holy the Sabbath day, i. e. the day of rest, not as the seventh day*) is moral, and to be continued for ever. But if the Lords day festivity be not bottomed upon the authority of this command, then that morality doth plainly perish: when now there is not any other weekly Sabbath, besides the Lords day; without which, as I said, the Moral part of the Sabbath in the New Testament would not remain. By right therefore, as *Alexander Hales* hath it, *the vacation of the Lords day is the Moral part of the Decalogue in the time of grace, as the seventh day in the time of the Law.*

Moreover, some may with great reason doubt, why the Jewish Sabbath should be translated to the Lords day, (which yet we see hath been done for above one thousand six hundred years) if so be that Christians be not obliged to observe the fourth Command, as it is moral: whenas otherwise there would be no need of any festival to succeed in place of the ancient Sabbath:

bath : But because that Law doth perpetually bind all the worshippers of God to the observation of the Sabbath, it necessarily follows, that the day on which the Sabbath is to be observed, must be determined by some positive Law, and is designed by God for this purpose, to be the seventh day in the Old Covenant, and the the first in the New. *For it's not for man, saith Alexander Hales, quest. 32. fol. 128. to determine, but God, when that time is, &c.* It's in Gods power only, to define a fit time for performing his worship.

But we read this question of the Morality of the fourth Command, discussed at large by divers : amongst whom, the famous *Wallens* doth it most excellently, who, to the great fruit of the Church, hath copiously taught us, what is Ceremonial, and what Moral, in writing of that Command of the Sabbath. I will not therefore add any more about this question, but do send the Reader to the learned labours of others, in which this question is examined. I will only add this one thing for a conclusion, out of the observations of this Learned Divine, namely an explication of the Sabbath's being a sign between God and men.

“ Since,

“ Since, saith he, it is in bred by nature, in all Nations, that in the external worship of that Deity which they take for supreme, they should have some Symbole of Document, which may shew to others, whom they take for God: as may be observed in the sacrifices of *Bacchus*: and therefore in the *Revelation*, they that worshipped God and the Lamb, are read to have the mark of God in their foreheads, *Rev. 14. 1.* and they that worshipped the Beast, received his mark in their forehead, or hand, *Rev. 14. 9.* which were nothing else but external tokens, by which they would plainly signify, that they worshipped either God or the Beast: So of old we read that the Sabbath was instituted of God, that it might be a symbole or sign, to manifest to all the world who was the God of the Jews. So *Ezek. 20. 20.* the Sabbaths are said to be signs between God and them, that it might be known that the Lord was their God. Now what it was that was shewn by that sign, *Moses* tells us in divers places; especially in *Exod. ch. 31. 16, 17.* Therefore the children of Israel shall observe the Sabbath, throughout their generations, for a perpetual Covenant. It is a sign between me and the children of Israel for ever; (he speaks of the Sabbath) for in six dayes
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How the Sabbath is a sign between God and the Church.

the Lord made Heaven and Earth, and on the seventh day he rested, and was refreshed. As if he should say, the pious observation of the Sabbath amongst them, when every seventh day returns, doth intimate, that the Almighty Creatour of Heaven and Earth is their God. In this sense, *Athanasius de Sabbatho & Circumcisione*, saith, *The Sabbath is a sign, whereby the day might be known on which the Creation was finished*: which being known, they might ascend to the knowledge of the Creatour. And by observing the Sabbath, they attained unto that two manner of wayes. First, inasmuch as one day of the seven was solemn, or because after they had ended their labours in the six dayes, they must rest on the seventh. Secondly, by determining that rest on the last day of the weekly compass: both wayes the *Jewes* signified, that they worshipped none other, than God the Creatour of Heaven and Earth: because, whereas they sanctified the seventh day, after the six dayes labours were ended, they openly professed, that they were worshippers of that God, who created Heaven and Earth, and having finished his labour, in beautifying that stupendious work, on the seventh day he ceased

ceased from working : for which cause, he enjoyned them the observation of the seventh day ; that they might follow his fore-going example, both in working and in resting. He hath commanded, saith *Philo*, de Decalogo, that whosoever received these Institutions, as in other things, so in this also, they should follow God, in working six dayes, and resting the seventh, and attending on the contemplation of things, and study of *Wisdomes*, &c. Afterwards, Follow God, thou hast Gods example and prescript in working six dayes.

And farther, they set apart no other day in the weekly course, but the seventh, for the exercises of piety, that they might profess they were the servants of that God, which redeemed the Israelites out of the Land of *Egypt*, and brought them out of the house of bondage : which is collected from the repetition of the Decalogue, *Deuteronom. 5. 15.* where *Moses*, omitting the argument taken from the Creation, which he had used in the Decalogue, doth excite them to sanctifie the Sabbath, from their being freed out of the Land of *Egypt* ; namely, because whenas they served in the Land of *Egypt*, the Lord their God brought them out thence, with a strong hand, and stretched

stretched out arm: and therefore he commanded them, *that they should observe the very day of the Sabbath,* (in whose morning watch they came out of *Egypt*, as the Learned *Junius* observes in his notes on *Deuteronom. 5.* out of *Exod. 12. 15.*) This seems to have been the cause of appointing this day, rather than any other. And thus much of the *Jews Sabbath*, whereby, as by a manifest document, they professed to worship the Lord, the Creator of this universe, and their mighty Redeemer out of *Egypt*, for which cause the Sabbath was had for a sign between God and them.

CHAP. X.

A day in every week is to be sanctified under the Gospel, which is not the seventh, but first: the celebrating of the Jewish Sabbath, Col. 2. 16. and Gal. 4. 10. examined: the places whereon the observation of the Lords Day in the New Testament is bottomed. The Fathers acknowledge its Divine authority: neither can the Church change that day, and substitute another in its place.

A Stated Day in every Week being granted, to perform Gods Worship on, it remaineth now farther to find out what day is determined by God for his worship, since the Light of the Gospel was up and down. dispersed. And whereas thus far we have spoken of the *Jews Sabbath*, it remains, in the second place, to be considered, Whether Christians, or no, be bound by the Fourth Command in the Decalogue, to sanctifie one day weekly? Amongst equal estimates of things (saith the foresaid Learned Divine) it cannot but be without

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controversie, that it is as well for Christians as Jews, having finished their labours on the six dayes, to sanctifie the seventh, that with the Jews they acknowledge that they worship the most blessed and Almighty God, the Maker of Heaven and Earth. But although in this both Jew and Christian do agree, that when they have spent six dayes in their labours, on the seventh they should rest: yet they differ amongst themselves in the determination, or designation of the day destined to this holy rest. For the Christians keep holy that day, which to the Jews was the first in the week, and call it the *Lords day*, that they might prove themselves the servants of God, who, in the dawning of that day subdued the Devil, that spiritual *Pharaoh*, and redeemed his people from a spiritual servitude, by raising up *Jesus Christ our Lord from the dead*: who hath regenerated the Christian Church, not unto a sublunary *Canaan*, but unto a lively hope of an immortal inheritance, preserved for us in the Heavens. And, that I may dispatch in a word, The Christian, by sanctifying the Lords day, doth profess that he is a Christian; that is, as St. Peter interprets it, *believes in him that raised up Christ from the dead*. Hence it easily appears, that both *Jews and Christians* (though the same day be

be not solemnized amongst them both) were led by the same reason to sanctifie the seventh day: which, to the *Jews*, might call to mind their liberty restored from *Egypt*, and servitude of a worldly *Pharaoh*; and to *Christians*, from a spiritual *Egypt* and *Pharaoh*.

But, lest any one should object unto me, Christians might profess this, by sanctifying the last day in the week: I add moreover, they could not do so by right: for if the Christians should keep holy day after the manner of the *Jews*, then they would declare, that their spiritual Redemption was not yet perfected, but yet did look for it: especially whenas the Redemption of *Israel* out of *Egypt* by the Ministry of *Moses*, was a type and pledge of our future and spiritual liberty by *Christ*: and the inheritance of the earthly *Canaan*, which those that were freed from *Egyptian* bondage, did seek after, prefigured a celestial inheritance, (which the redeemed by the holy Blood of *Christ*, did look for.) Since therefore the shadow vanished when the body was present, we must not believe in God foretelling future things by types and shadows: but in him that hath most faithfully accomplished the truth, according to the prophecies foretold by him. So *Austin* against *lib.*

Faustus the Manichee. It is not, saith he, a diverse doctrine, but a different time; it was one thing for these things that they must be foretold by figurative prophecies, and another thing, that they must now be fulfilled by the truth made manifest and accomplished. As by an apt similitude Mr. D. G. illustrateth it, There is, saith he, in all Nations, the same law of all the Stars, and the same motion, although a great variety may arise from the difference of the Horizon: whereupon it may be our day, when it's night with our *Antipodes*: so the law of Nature is the same with us and the *Jews*; yet in some things it admitteth of some mutation, from the difference of the Horizon, as I may say, whilst they inhabited the old world, and we the new: that is, the *Sun of Righteousness*, on the seventh day, came to their Meridian by Creation; to ours, on the eighth day, by Christs Resurrection; whence that which was a festival to them, to us is none.

Although the Sabbath be translated to the Lords day, yet for that reason its being a sign between God and his people, is not taken away, but translated to another day: Neither is the thing changed, that was signified by that sign; but only the manner and circumstance of time, and clearness of signification. I will hasten therefore to de-

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monstrate the cessation of celebrating the Sabbath after the Jewish manner, and substitution of the Lords Day into its place, both out of Scriptures and Fathers.

The holy writings of the Apostles do ^{The cessation of the Jewish Sabbath, Col. 2. 16.} testify, that the observation of the Jewish Sabbath, as well as other festivals in use amongst them, is removed from off the Christians shoulders. So St. Paul, Col. 2. 16.

Let no man therefore judge you in meat or in drink, or in respect of an holy day, or of the new moon, or of the Sabbath dayes. In that Chapter, while the Apostle mentions various corruptions of the Sacred Religion, which he teacheth will be profitable for the Church, diligently to shun, he reckons up three sorts of them: the first whereof, by false teachers, was drawn from Philosophy, the second from humane traditions, the third from the rudiments of the world. Now by the rudiments of the world, he means, the pedagogy of Moses: out of which, *ver. 16.* he brings forth two corruptions, to wit, of the choice of meats prohibited by the Law, and sanctifying of Festivals observed under the same. Amongst the Jews there were divers Feasts, some of great name and authority, celebrated yearly, namely, of the Passover, Pentecost, and Tabernacles: and then, besides these, they celebrated

lebrated their New Moons every Month,
 and their Sabbath every week: the Apostle
 affirms, that all these Festivals (which af-
 ter a manner, were the shadow of Christ to
 come, and Christ their truth and body,
 that is, they did portend what afterwards
 were truly exhibited of Christ) had their
 end, when Christ was once come: for when
 the body is come, the shadow vanisheth.
Ambros. *Even as in the Emperours absence his image*
in Col. 2^d *hath authority, but when he is present hath*
not: so these things also, before the coming of
the Lord, in their time were to be observed,
but when he is come, do want authority. And
 therefore they that contend for observing
 the Sabbath, after the Jewish manner, do
 deny that Christ is come; witness the blef-
 sed Apostle: for gazing at the shadow, they
 embrace not the body. There was a time
 when they were to be trained up by the sha-
 dow, but he that follows the shadow, when
 the body is present, is deceived. Therefore
 from that place of the Apostle, we must be-
 lieve, that the Jewish Sabbath (of which
 he speaks, under the number of a Multitude,
Sabbaths, because it was celebrated every
 week, and seldome do we meet with it in
 the singular number, as before was observed)
 is ceased by the coming of Christ, or that
 Christ is not yet come.

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The same Apostle sharply taxeth the *Galatians* for observing of days, that having rejected the wholsom Doctrine of the Gospel, they returned to the same beggarly Elements, (that is, legal observations) *Gal. 4. 10. Ye observe, saith he, dayes, and months, and times, and yeares.* Where (according to *Tertullian contra Marcion*, lib. 1. c. 20. *Chrysostom*, *Theodoret*, *Primasius*, &c. in *Gal. 4.*) by dayes the Apostle understandeth the Sabbaths of the *Jews*, and by the names of Months, New moons; by years, the computing of years according to the *Jews*. The false Apostles did urge the Sabbath, New moons, and the other Feast dayes of the *Jews*, because they were legal observations: but the Apostle, having pious bowels rolling within him, doth seasonably admonish the *Galatians*, that they should not yield to them in this business, and so his labour in promulging the Gospel be in vain. And to any that considers the circumstances of the Text, it is a thing without controversie, that the Apostle properly doth reprehend the *Galatians*, because that after they had acknowledged, and received the Doctrine of the Gospel, in a Jewish manner, (to whom not only the day for the worship, but also the celebration in its rest was of it self religious) they had observed Feast dayes:

as if such a kind of observation were so necessary to the worship of God, that by its neglect their salvation was in hazard. Neither are the words of the Apostle so to be taken, as if he only reprehended the *Galatians*, for observing dayes [on this ground] that they might make a guess of the success of their actions, as the Heathens did; as St. *Austin* would have it, *Epist. ad Januarium*. (although in another place he interprets this place doubtfully. *Austin* in *Epist. ad Gal.* expounds it, first of the Heathens custom, and then of the *Jews*.) Also the Commentaries in *Gal.* attributed to *Ambrose*, do interpret the place of the Apostle in the same manner: but because the observation of dayes, which was rejected of the Apostle, was done according to those weak and beggarly elements, *Gal. 4. 9. i. e.* as we said, legal observations, which the *Galatians* did seriously sue for, being so taught of the false Apostles. The sense of the Apostles words cannot be expounded according to the foresaid Fathers.

These sacred testimonies of the blessed Apostle do shew, that the Jewish Sabbath was abrogated by Christs coming. Nor do I dissent from the gravest Lights in the Church, in teaching the cessation thereof; for, with an unanimous consent, they do teach,

Epist. 119.

c. 7.

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teach, that the observation of the Jewish Sabbath, is not to be imposed on Christians. So *Athanas. Hom. de semente, & Homil. de Sab. & Circumcis.* ^a *Cyprian* would have the ^{a Ep. 59. ad Fidum} eighth day to be to the Christians, what the Sabbath was; which, as he saith, is, as it were, the Image of the Lords day. *August. Ep. 118. c. 12. Ambros. in Eph. 2. Chrysost. in Gal. 1.* ^b *Tertullian* calls the Sabbath, temporal, which in time should cease. *Chrysost. Jud. c. 6,* ^{b Ep. adu. Jud. c. 6,} *from* confesses the same, *Hom. 12. ad Pop. Aug. 1. 6. c. 4. contr. Faust. Manich. & de Gen. ad literam. lib. 4. c. 13.* Hither also are to be referred other fore-cited testimonies of the Fathers, which yield a testimony evident enough for the cessation of the Jewish Sabbath.

Now since these holy Fathers do assert, ^{The Father} that the precept of the Sabbath is not to be ^{affirms not} observed of Christians, whether do they ^{simply that} simply contend for abrogating the observa- ^{the Sabbath is ab-} ^{rogated.} tion of the weekly Sabbath, or only that it must not be kept on that manner, and on the seventh day, as the Sabbath was commanded the Jews? Which is very worthy our consideration; and the later seems to be intimated by the following examples.

whereas the name is put upon the seventh day, and the observation thereof ordained, ^{x Hil. pro- log. in} yet we, ^a *saith Hilary,* do rejoyce on the eighth ^{Psal. ex-} ^{posit,} day,

which is also the first, the festival of the Sabbath being finished. Therefore Hilary affirmeth not a simple abrogation, but change of the Sabbath (whose name we often meet with, and the observation prescribed) because he confesseth, that Christians did observe the festival of the Sabbath, though on the Sabbath day; i. e. the seventh day from the Creation, it was not done.

Tertullian, while he disputeth that the Patriarchs did not acknowledge the use of the Jewish Sabbath, yet he granteth the Sabbath, which he calls eternal, that is, it was before the Law, and must last when it ceaseth; for no where doth *Tertullian* deny the sanctification of the seventh day from the Creation, which the *Jewes* do assert.

at 16.
c. 28.

St. Austin ^a *contr. Faust. Manich.* whilst he teacheth, that the Sabbath and Circumcision were figures, saith, *It is no diversa doctrine* (namely, ours, from that of the *Jews*, about the observation of the Sabbath) but a different time, it was one thing for these things, that they must be foretold by figurative prophecies, and another thing that they now must be fulfilled by the truth made manifest and accomplished. Where *Augustine* confesseth, that both the *Jews* and *Christians* observation of the Sabbath is grounded upon

on the same foundations of Doctrine, though the same consideration of time be had amongst both. Yea, in ^a another place ^{a Tract. 4. in Joh. 8. de decem chordis} he acknowledgeth, that the command of the Sabbaths observation was more enjoyned to us, than the Jews. The 251 Sermon ^{c. 3.} in *August. de tempore*, saith also, *that the glory of the Sabbath is transferred upon the Lords day: that is, the positive determination of the seventh day is changed, which yet he affirmeth not is abolished. For where there is only a mutation of a thing, there is not an utter destruction of it. Therefore, according to the author of that Sermon, the Law of the Sabbath is not vanished, and made void, so that by it we are not obliged to observe any Sabbath.*

Origen grants, that every holy and just man ought to observe the Sabbath's festival; and he shews how this must be done: neither doth he yet speak of that spiritual Sabbath, of which we meet with frequent mention in the Fathers, but of the Christian Sabbath, which now is succeeded into place of the former Sabbath; which he shews by the works that are to be done on that day. Leaving therefore, saith he, the Judaical observations of the Sabbath, let us see how the Christian ought to observe the Sabbath. On the Sabbath day, (he speaks of the Lords day under

under that name) he ought not to work any of all the worlds actions. If therefore thou ceasest from all thy secular works, and doest no worldly thing, but attendest on spiritual works, goest to the Church, hearest godly Lectures and Treatises, lookest not after present and visible things, but at invisible, and things future, this is the observation of the Christian Sabbath. This shews that Origen speaks of the Sabbath, as it is to be observed of Christians, and not of the spiritual Sabbath: or else Christians all their dayes, ought not to be troubled with their secular labours; which Origen never thought on.

De Sab.
& Circumcis.

Athanasius saith, that he observed the Sabbath day, not as they in the first age. Now what else meaneth the observation of the Sabbath in Athanasius, but keeping it holy day by vertue of the command in the Decalogue about the Sabbath?

Ep. 59.

The image of the Lords day, according to Cyprian, went before in the Sabbath. Whereby he insinuateth, that the Lords day is to us what the Sabbath was to the Jews, whose place it now supplieth in the Church, when the image is removed.

in Pl. 32.

Ruffinus contendeth for observing the Sabbath, though not carnally, or in Jewish delights. To these let be added, a place in Constit. Apost. lib. 7. cap. 37. which tells

tells us, that the Lords day supplieth the room of the Sabbath.

All these things argue, that the pious Fathers did not under the Gospel explode that precept in the Decalogue about the Sabbath: and therefore sometimes under the name of the Sabbath, which to them the Lords day is signified, as we have seen chap. 3. For they yield, that Christ fulfilled, and not destroyed the Law by his coming; and that Christians are to rejoyce on the Sabbaths festival, and that the solemnity of this festival is grounded on the Command in the Decalogue: and seem only to stand for this, that now it should not be in that manner celebrated of Christians, that the Sabbath was amongst the *Jews*. They celebrated the Sabbath on the seventh day, and flinging off the weighty care of godliness, gave themselves up to idleness, and delights of this world; but the Fathers taught, that Christians ought not so to keep the Sabbath, who should keep the first day of the week holy, not carnally, but spiritually. For they judged it far better under the light of purer Christianity (as after shall appear) to labour on the Sabbath, than to attend on the alluring pleasures of the world.

But though they abhorred the Jewish manner of observing the Sabbath, yet they
always

Hom. 2.
in Joh.

alwayes ordained one day of the seven (as Chrysostom speaks) to be bestowed in the worship and service of the common Lord of us all. And therefore passing by the abrogating of observing the Sabbath, in the Jewish manner, being confirmed by testimonies both of Scriptures and Fathers; Thirdly, it remains to be considered, what may be brought from the same fountains to assert the authority of observing the Lords day.

*The ordain-
ing of the
Lords day
is gathered
from Scri-
pture.*

For it is most sure, that the Apostle (although he call back in the foresaid places the Church from observing the festival of the Sabbath in the Jewish manner) doth not forbid Christians all observing of every day: otherwise the Apostle himself had given an offence to the Church, in keeping the Lords day with a Church, (which it appears he did, *Act. 20.*) which to think of him, the candour of a Christian mind will not admit. Therefore we doubt not, but by the Apostles sentence (whom we believe did not ordain it by that ordinary power which yet continueth in the Church) a certain day is to be employed about spiritual labour: otherwise the Church had not met at a stated time in the dayes of the Apostles.

And whereas a certain day is appointed, whereon weekly Divine worship is to be attended only, that neither diminisheth, nor abo-

abolisheth Christian liberty ; it only directeth Christians, that their minds fluctuate not in observing it : which is not to destroy Christian liberty , but rightly to instruct Christians in the use thereof, the better, that they miss it not in performing service to their God. Now for the weekly conventions of the Christian Church , no day was deputed of the Apostles but the Lords day : the first mention whereof in their writings, we meet with, is, *Rev. 1. 10.* where *John* Rev. I. 10 saith, that he was in the spirit on the Lords day. And although that be the first time that it's mentioned in the Scriptures under that appellation, yet might it, before *John* writ the *Revelation*, be known in the Church by that name. No Evangelist before St. *John* called Christ *λέγων*, i. e. the word, yet the same author being witness *In the beginning was the word*, *Joh. 1. 1.* So that day doubtless was called *κυριακή ημέρα*, the Lords-day, before ; not as by some new institution, which lately was established in the Church, but as a thing well known to the Church : otherwise he would not so have named that day, without farther explication, but that he knew for certain it was named in the Church by that agnomination. Which shews, that the Lords day was celebrated in the Church, before that *John* was

was in the Spirit. Neither could the Lords day be so solemn, throughout all Churches in *John's* time, but that all the Apostles before him had dispersed abroad this Doctrine.

1 Cor.
16. 2.

Secondly, it appears from Scripture also, that this day was by Apostolical ordination destined to the collecting of almes, 1 Cor. 16. 2. Where he gives order, that upon the first day of the week every one should lay by him in store the Collection for the Saints, of which he had spoken in the former verse. The primary intention indeed of that place is, to give order about the collections made for relieving the necessity of the poor; but since he orders, that they may be made on the Lords day, there is no doubt but he changes them to celebrate the day it self. For whenas he requires the end, why should he not also prescribe the means directly conducing to that end? without doubt the effect, which was on that day to be performed, presupposeth the day it self: and in comprehending the end, the command of the means is alwayes included, without which we obtain not the end;

Horn. 43.
in Corin.

To *Chrysostom*. that searches out the causes of this Apostolical ordination, that time seems very commodious to exercise mercy on: First, *because the mind being free from labours,*

labours, it is more easily perswaded to commiseration: And secondly, because the communicating of celestial holy things, being had on that day, will strongly provoke men to the duties of mercy.

Tertullian, and *Justin Martyr*, do testify, *Ubi supra* that almes were collected on that day (doubtless by authority of the aforesaid Apostolical ordination) which they had laid by them in store till this day, as we have seen in the second chapter. These collections were by the Christian people observed of their own accord, as pledges of piety, as *Tertullian*: *ap. adv. gen. c. 39* which *Justin Martyr* affirms, in his second Apology, were on the Sunday deposited with the President, out of which provision was made for pupils, widows, and those who were in want, through sickness, or any other cause.

Thirdly, it also appears by the Scripture, that on that day assemblies were held, for hearing the Word, and administering the Eucharist: which are chiefly to be counted amongst the sacred offices of holy dayes. *St. Paul*, as in the second Chapter, although he abode seven dayes at *Troas*, we read *Act. 10* not that the Disciples met to break bread but on the first day of the week. Whence it is collected conveniently, that even then the Church had on that day solemn conven-

tions, to perform the sacred exercises of Religion on, in the preaching of the Word, and administration of the Sacraments: neither did this custome grow out of use with the succeeding Church (as after, when we shall treat of sanctifying the Lords day, we will shew) but the devout preaching of Gods Word being happily begun on that day by the Apostles, *Acts* 2. 1. was ever after continued at the same time to the honour of God, and profit of the Church.

its 4 pr ac.
c. 7.

From the three foresaid places of the New Testament, and testimonies of various Divines, and Versions of the Scripture, the learned *Wallaus* concludes, that *the use of the Lords day is to be referred to the Apostles*. And whatever is brought of some in their Expositions to the contrary, is solidly by him weighed and refuted.

Lastly, We have shewn in the second chapter of this Treatise, that the Lords day was ordinarily solemnized by the Church, while the Apostles were living, and the preheminance of it above other dayes, which the succeeding Church hath consecrated to Gods worship, in the third Chapter.

its institu-
tion is di-
vine.

Since therefore the Holy Scriptures do plainly bear witness of the name and use of this day, (for the name which the Church ever after used, is by *St. John* expressed, *Rev.*

I. 10.)

1. 10.) and since it is by the Apostles charge destined to the sacred assemblies of the Church, and gathering of almes, 1 Cor. 16. And lastly, since at the same assemblies the Apostle and Church spent it in hearing the word of God, and communicating the Eucharist, Act. 20. what man is there that can rightly deny that its authority in the Church was established by the testimony of Holy Scripture (of which in the third place we have undertaken to enquire in ch. 7th.)? since it is bottomed upon the ordination and practice of the blessed Apostles, which are recorded in the Scriptures; amongst un-written traditions, it cannot be reckoned. I deservedly therefore affirm, that its observation is commended to us in the Scriptures. Because we so often read in the Scriptures, that the Apostles, and the whole Church of Christ did unanimously hold their assemblies on that day, to whom will it not be thought a needless thing to dispute the authority of its institution? especially since we read this was done of the Church, while the Apostles were alive. *For it is dangerous either to say or write, that the Apostles in some things used a divine inspiration, and in others their own prudence, and that in those things which are found written.* If the Apostles in Scripture admonish Christi-

Epif. Win-
ton. resp.
ad 3 Ep.
Petri Mar-
tini.

ans, that they receive no opinion from those to whom they have given no Commandment, *Act. 15. 24.* if they ordained in all Churches what they received from the Lord, *1 Cor. 7. 7.* if Christians must imitate the Apostles, *2 Thes. 3. 7.* and withdraw themselves from every one that walketh not after the tradition received of the Apostles, *2 Thes. 3. 6.* Surely it seems just to think, that the Christian Church in all Nations would not yield to those that obtrude the Lords solemnity upon them, unless they knew for certain, that this burden was imposed on them of God by the Apostles. Lastly, if those things be to be done by the Church, which it hath learned and heard of the Apostles, *Phil. 4. 9.* why should it not keep holy the Lords Day, since the Apostolical Church kept its meetings on that day? and who will say, that the Apostles do not command us to imitate them; when in holy records their example is represented unto us?

And these are the things with which I am perswaded to believe, that the Sabbath festival, by Divine authority (which proceeded from God by the Apostles) was translated to the Lords day: for he onely who is Lord of the Sabbath, can change the Sabbath day, *Mar. 2. 28.* Besides this, all men

men know, that that is grounded on the word of God, which is either expressed in so many words in Scripture, or else by virtue of necessary consequence, is drawn out from thence: and in this later way, the best of our Divines affirm, that we meet with in Scripture the institution of the Lords day, as at large, and pithily the famous Mr. D. G. First, saith he, in the Old Testament, a parallel precept occurs, as all know, in the Decalogue, from which any may know, that it seemed just and good to the Divine Majesty, to set apart a whole day of the seven, for the worship of God. Secondly, Apostolical practice is a sign of Gods will in this business: they observed this day, and commended it to be observed by others: and if their practice in this particular had been doubtful, the perpetual and constant custome of the Church, from the Apostles age (which illustrates their practice in doubtfuls, and confirms it in plain things) doth most evidently demonstrate this. For although we reject unwritten traditions, yet may the inviolate custome of all Churches, from the Apostles times, interpret to us their writings. If we could have the interpretation of some place of *Paul*, allowed of in the judgment of all his auditors, who would not prefer this far to the Commentaries of

*De Die
Dominica
determ.*

all others? deeds do as well speak as sayings. Since therefore we see this a confirmed practice of all Christians, we should be too unjust and hard, if we should deny our belief.

With these same arguments doth that famous and learned Divine teach the Church to defend the truth against its adversaries. As in the point of Infant-baptisme, we suppress the bawling Anabaptists with these weapons, whom we cannot smite with clear testimonies. First, from a parallel precept about Circumcision. Secondly, Apostolical practice: which since it is somewhat more dark, we add the custome of the whole Church, from the primitive and heroical times. Which things, although they will not move the obstinate Anabaptists, yet will they prevail with prudent, obedient, and equal estimators of things. The Church alwayes ordained, that sacred Baptisme is not to be repeated: touching which prohibition we meet with nothing in the sacred Records: but because Circumcision (into whose place Baptisme succeeded) was not repeated: because it's agreeable with reason that regeneration, no less than generation, should be but once: because in the Scriptures examples of once sprinkling only do occur: and lastly, because the Orthodox Church of

Infant-baptisme justified.

Baptisme not to be repeated.

of God hath hitherto abhorred *Anabap-
tisme*, therefore all grant that Baptisme is
not to be repeated. I will add no more.
What hath been said, declares to them that
despise not truth, that the Lord made the *Ps. l. 18.*
day, on which the Stone which the builders *22.*
refused, was made the head stone of the cor-
ner, that on it we should rejoyce. But since it
is not my purpose to handle any questions
on this subject, but leave them to others to
be discussed, I will return to my undertaken
task; namely, to enumerate the testimonies
of the ancients on this particular: by
which it will be made manifest, that the
Fathers were of no other mind: because
they contended, that this day was religi-
ously to be observed, and fetch'd the Do-
ctrine, wherein they asserted this, out of the
holy Scriptures. To the truth of which
thing, we will first bring *Athanasius, Homil.*
de semente. In time past, with the ancients,
the Sabbath was of great account: which so-
lemnity the Lord translated to the Lords day:
neither do we set light of the Sabbath, by our
selves. Where, first; he with the finger
points at the author of the Lords Festival,
namely, Christ; whom he tells us, transla-
ted the Sabbath day into the Lords: and
then denies, that the Church of her self, or
by her own authority, did ordain that trans-

lation: for, saith he, *we set not light by the Sabbath of our selves.* Therefore *Athanasius* being Judge, it appears, that the Church doth not of her self, but by the authority of Christ; whereby the Lords day was ordained, observe its solemnity, and *honour it*, as he elsewhere speaketh. And let it move no body, that while he expresth the honour wherewith the Church honoureth it, he doth not speak in that manner of its institution, as of the Sabbath; of which, when he speaks, he saith, *ὅπου ὁ θεὸς ἐπέταξε*, as God hath commanded; but when he mentions the Lords day, he only saith, *πρώμεν τὴν κυριακήν*, we honour the Lords day.

Resp. Nor doth he say that this honour is given of the Church to the Lords day, by authority of any Divine precept. Let this, I say, move no body; as if *Athanasius* had acknowledged the institution of this solemnity, to be received from the Churches ordination, and not Christs: for if this grave Prelate had so meant it, he would have contradicted himself, as appeareth out of the place forecited, *Homil. de sement.* in which he plainly acknowledgeth not the Church, but the Lord, to be the author of the Lords day: neither can any thing else be inferred from that later phrase which *Athanasius* useth. When Subjects do openly profess that they

they with all honour do honour their own Kings and Magistrates, shall not I therefore conclude, that they are not obliged by Divine authority to this duty? Noverily: but the Subjects perform this to their Princes, with a most ready will, because by Divine Law and authority they are bound to perform this duty: So Christians honour the Lords day, because the Divine institution of this Festival by Christ (which *Athanasius* makes mention of in the same place) requires this by right of them.

Chrysostom ^a in the often fore-cited place, ^{a Hom. in Gen.} acknowledges God to be the author of instituting one day in the week to be set apart for spiritual work.

When ^b *Eusebius* gathers divers arguments ^{b Euf. or} to demonstrate the Divine power of Christ ^{rat. de} above all the Heroes of the Heathens; ^{laudibus} amongst the rest he adds this. *who*, saith he, ^{constant.} (meaning what God of the Heathen, or ^{circa fi-} Heroes) ^{nent.} hath prescribed to all the inhabitants of the whole world, whether they be on land or sea, that meeting weekly on one day, they should celebrate the Lords Festival, and ordain, that as they fed their bodies with food, so they should refresh their Souls with divine instructions? Therefore, in *Eusebius's* judgment, the solemnity of this day is ascribed to Christs institution. And ^c *Leo* ^{ad} ^{c Constit.} ^{54.} know-

knowledges this solemnity to be received from the Holy Ghost, and Apostles ordained by him.

a De civit.

Dei, l. 22.

c. 30.

Augustine ^a confesses, that the Lords day was consecrated by Christs Resurrection; where he intimateth, that the Church did not only take occasion from the Resurrection of Christ, to celebrate this solemnity on that day, but that the very Resurrection of Christ did administer it unto Christians: and if the Resurrection of Christ hath consecrated the Lords day, (which he confesses as well in this place, as elsewhere, *Serm. 15. de verbis Apostoli*) then Christ and no other, is to be reputed for the author of its institution: for his Resurrection hath consecrated that day, ^b and since that time he began to have his festival.

a Aug. Ep.

19. c. 13.

Moreover, if *Augustine* had not believed that God was the author of this Festival, by what right could he have derided *Urbicus*, speaking after this manner, as if there were one Lord of the Sabbath, ^c and another of the Lords day? if he had not esteemed him for the author of the Lords day, who was author of the Sabbath; the contrary whereof, he thought *Urbicus* judged, *Augustine* would never have blamed him for that: which yet the premises do testifie he did, And he that shall look

c Ep. 86.

look over that Epistle, shall see that he in round words doth acknowledge, that there is one Lord of the Sabbath and Lords day. pag. 389. He adds, *It was made the Lords Day through Christ.* pag. 383. And while that Learned Father renders a reason why it is called the Lords day, ^{a quasi} he assigns this, because, saith he, *the Lord made it.* And ^{ex utro-que minist.} how, since he is the author of all dayes, ^{cap. 106.} yet may be said especially to make that, we have before, chap. 4. out of *Augustin* himself explained. And after *Augustin* the Fathers in *Concil. Forojubensi*, have al- ^{b. can. 13.} so explained this, *The Lord hath sanctified it by the glorious Resurrection of Jesus Christ.*

What needs more? It's enough to point at briefly the Divine institution of this day, and these things manifest enough do suffice in a matter smelling of Piety. Therefore as *Basil* the Great sometime concluded his Sermon of the perpetual virginity of the blessed Virgin, ^{c. Hom. de human. Chr. ge-ner.} *These reasons*, saith he, *we think are sufficient, because Christian ears cannot endure the contrary:* so also, we being content with these testimonies, (which, although few in number, are yet, we trust, of great authority with equal estimators of things) we will add no more. And though many badges of this day have ^{Divers badges of} thus

the Lords
day:

2^{do} Ep. 81.

S. 1.

thus far been observed, as that Christ rose again on that day, *Luke 24. 6.* on that oftener than once he appeared to his Disciples, *Joh. 20. 19, 26.* on that day the Apostles taught, and administered the Sacraments. *Act. 20. 7.* on that day John received a Divine Revelation, *Rev. 1. 10.* I could also reckon up others, mentioned by divers, as on this day the world received its beginning, on this, by the Resurrection of Christ, both death received its destruction, and life its beginning; on this the Apostles took up the trumpet of the Gospel, to preach to all nations; on this, lastly, the Holy Ghost came down from the Lord on the Apostles. More badges are also extant in *Austin* of the Lords Day. *Serm. 154. de Tempore.* And others relate, that other Miracles were done on that day. These are indeed great badges; but because amongst certain, some of these are reckoned for uncertain, they are not proper enough in their judgment to demonstrate the truth: only whereas at every perfect period of time the very Heathens do testify, that certain festival-dayes were to be celebrated, for some eminent benefits of God conferred upon us, and when any thing eminent was ordained of God, it was done in honour of this day, (the reason of whose observation

aris

arises not from the foresaid prerogatives, but is founded in the authority of God the institutor.) I am more easily induced to believe with the ancients, its solemnity was instituted of God.

Here I could, out of the Fathers, tell you, the punishments of some that violated the solemnity of the Lords Day. In *Concil. Parisiensi* so we read; *Many Can. 50* of us, by the sight of our own country men, and many of us by the relation of others, have been informed, that certain men exercising on this day their rural works, have been slain with Lightning, others punished with contraction of their limbs, others having their bodies and bones also consumed, in an instant by visible fire, and on a sudden resolved into ashes, have died in great torment; as many other terrible judgments have been, and to this day are; by which it is declared, that God is offended at the dishonour of so great a day. These tremendous judgments of God do shew, that God, the avenger of all sin, is angry, (as the Fathers speak) at the impious violators of this solemnity. But if the holy festival of the Lords Day were not Gods own ordinance, his severe anger would not be so hot upon those that are guilty of the violation thereof.

We therefore of right do esteem the Lords Day above other dayes, and that by reason of its solemnity : because it was by a positive determination of Christ by the Apostles set apart from other days in the week, that it might supply the room of the ancient Sabbath ; that it might preserve Religion, and the external Worship of God, both publick, lest *the disorderly congregating of the people, should diminish their faith in Christ* : and also private, that all might be obliged to attend meditations, and pious exercises on a certain stated day ; which otherwise would seldome or never be done by men, attending on the world rather than God : therefore is the Lords day ordained, that they being at liberty from worldly things, might give up themselves wholly to Divine matters.

Hier. in
Gal.

*The Church
cannot
change the
Lords day
to another.*

Lastly, It only remaineth, that this question may sufficiently be satisfied, Whether it be in the Churches power to abrogate the Lords Day, and substitute another in its room ? Surely he that saith, that so innocent a custome, so long received of the Church, and that through authority of God by the Apostles, ought not to be troubled with a change, seems to be in the right : unless any think, that now great-

or

er authority doth reside in the Church, than the Apostles were endued with : wherewith it being endued, it can change those things which were ordained of the Apostles : or unless some greater occasion than the Resurrection of Christ do occur, than which, the world never saw a greater miracle. And *Chrysostom* calls the Lords day, or the first day of the week, (Hom. 2. Tom. 6.) because of *Christs Resurrection*, the birth day of the whole humane nature. Lastly, if the custome of the Church, (from which arguments are not once fetched by the Apostle, as 1 Cor. 11. 26.) grounded on the word of God, be of any right amongst Christians : I see not why the Lords Festival, celebrared first by them of *Hierusalem*, secondly, by them of *Troas*, thirdly, by the *Galatians* and *Corinthians*, fourthly, by them of the *Isles*, *Rev. 1.* fifthly, by the *Greeks* and *Latines*, and lastly, by the whole Church through the world, professing *Christs* name ; I say, why this innocent custome (which is attended with no incommodity, but much profit) happily continued from the very Apostles age hitherto, should not be by us derived to our posterity ?

Whilst *Julius* blames the preposterous irruption of *Georgius* the *Arrian* into the

Athan.
Apol. 2.

Bishopricks of *Athanasius*, he uses this argument, *It is not fitting, that this new manner of canons should be brought into the Church: for where is there such an Ecclesiastical Canon, or such an Apostolical tradition?* so we say here, It is by no means fitting, that a new custome should be introduced against an innocent order, so long received by the Church: which is neither supported by the Canons of the Church, or tradition received from the Apostles. None in this sound mind can grant, that things ordained by the Apostles, can be changed of the Church. I confess, all the ordinances of the Apostles were not of the same kind: for some of them pertained to Doctrine, some to rites, as *Wallens* observes, chap. 7. those are perpetual, neither any wayes obnoxious to change: he must be anathematized, that preacheth any other Gospel than what we have received from the Apostles, *Gal. 1. 8.* but these which respect the rites or circumstances of Divine worship, are of a double nature: for either their causes were singular, and such as perpetually should not have place in the Church: therefore these ordinances were to be varied, because when the cause was taken away, the ordinances themselves ceased: but other ordinances respecting rites, were not to be changed, whose

occa-

occasions perpetually continued in the Church; such was the laying on of hands in the ordinations of Ministers: and therefore, when the causes of ordinances made by the Apostles, are changed, the ordinations themselves are to be changed, but while the cause remains, the ordinances also remain unmoved. Which things being considered, it's easie to see, that the ordinance about the Lords day is not to be varied: because no greater cause than what it's bottomed on, can ever occur, for whose sake it should be changed: neither hath the Church ever thus far since the Apostles age, once attempted this. Therefore the foresaid question is superfluous, that I may say no worse, and altogether unworthy a farther answer; especially, whenas we know, that many priviledges necessary for a Church to be founded, were granted by God to the Apostles, which were not derived from them to the Doctors of the Church founded: for they were personal, and could not lawfully be challenged by others: which is shewn more at large in the seventh chapter.

C H A P. XL

In what things the sanctification of the Lords day doth consist. Where about resting from gainful labours, which the Fathers carefully cautioned against, that they should not be used on that day. A place of Chrysostom, Gregory, and the Council of Laodicea, is explained: also a Canon of the Council of Matifcon.

WE have seen by the judgment of the Fathers, that the Lords Day is to be sanctified, and that by Divine authority. Now it remaineth, (which we undertook in the third place to be proved) to find out in what the solemn observation thereof consisteth. The Fathers think, that to Christians the Lords day succeeded in place of the old Sabbath, and therefore, as Hilary speaketh, *is to be celebrated with the^a festivity of the Sabbath*, that is, as *August. Serm. de Temp. 251. even as the ancients observed the Sabbath*. Now it appeareth by the Scriptures of the Old Testament, that the observation of the Jewish Sabbath consisted first in

^aProlog. in
Psalms.

in the rest, and secondly, in the sanctification of this rest : and in the observation of these things, their records will inform us, that the Lords day was solemnized by the ancients.

As for the rest, the Church of Christ hath used it, not as necessary of it self to the worship of God, but only as an help thereto ; without which, the worship commanded of God could not conveniently be performed of the people. For, while men are intangled in the affairs of this world, they cannot religiously attend, as is fitting, on the things that pertain to God, and his worship. *The Sabbath was not allowed for idleness, but that men being withdrawn from the cares of temporal things, its rest should be spent in spirituals : as Christostom. Hom. 1. de Lazaro. Athanasius of the same judgment, de Sabbat. & Circumcis. for he saith, the end of the Sabbath was the knowledge of the creation, and not idleness: that men keeping holy that day, they might know God, who rested on that day, having finished the work of Creation. In the third Council of Orleans. it's provided, that men abstain from rural labour, and they shew the end of this abstinence; that they might go more easily to Church to pray. Therefore, by the very dictates of nature, the Priests affirmed, that Holy dayes were polluted*

How far we must rest from labour on the Lords day.

a Can. 27.

b Macrob. Saturn.

l. 2. c. 16.

a Plut. in
Num.
Pom.

if any work was done upon their proclaimed and moveable Feasts. Numa Pompilius ordained, ^a that alwayes on the Priests Festivals the Cryers should go before them through the city, who should give charge, that men should rest, and cease from their works. He thought it was fit, that he who worshipped the Gods should be freed from other things : and in worshipping of the Gods,, to apply the mind, as to a thing greatly conducing to piety. Therefore the minds of men, without a cessation from worldly things, cannot be applied in a holy devotion to Divine Worship. Handy labour, saith Cyril, ^b is forbidden on a Feast day, that you may exercise your selves more entirely in Divine matters.

b Lib. 8.
c. 1. in
Joan.

The ancients thus ordained, that we must cease on a Festival day, from all secular works, and no worldly thing is to be done on that day, which may hinder its sanctification. Now in worldly matters men are intent either upon gain or pleasure, but here must be a cessation from both.

We must
rest from
gainful
labour.

First and foremost, the observation of the Lords day is not to be profaned by gainful labour : for which cause it was provided for by the ancients, that Christians should wholly abstain from all things whereby the body is either wearied, or the mind alienated

red from divine, to humane things. Which clearly enough shews, that they were not of that opinion, which ^a *Austin* reports *Seneca* sometimes was. *Seneca* derided the Jews, especially for their Sabbaths, that lost the seventh part of their life time in idleness, and did not many urgent affairs in their season. Christians were not so intent upon their labour for profit, as not to be pulled from it, to attend Religion. They would not give themselves up to their commodities, when the season called for obedience. ^b

^a De Civ. Dei. 6. c. 11.

^b Anno. cont. gentes l. 7.

^c Hom 23. in Num.

When ^c *Origen* describes how a Christian ought to observe the Sabbath, he concludes, nothing of worldly actions must be done, and he must abstain from all secular works, as we have observed before in Chap. 10. where we cited a place, in which there is a truly golden and pious image of the Christian Sabbath, which *Origen*, divinely inspired, hath happily drawn to the life, as they say, and in which are elegantly described what things are on that day by Christians to be followed, and what to be fled: while he teacheth us, that leaving earthly works on the Lords day, we must attend on Divine: which, that it may be done with greater advantage, we must go to the Church, in which he exhorts us to attend on the things of Religion: and if

men shall faithfully do this, they will make it evident to all, that they have a greater care of their hope for the future inheritance reserved in Heaven, than of the profits of this present life.

a Hom. 43. in 1 Cor. Tom: 5. hom. 14. Chrysostom^a confesses, that the Lords day is free from business and labours, and hath a rest appointed for it; and elsewhere, (Hom. against those that run to playes) he accuseth those that meddle with worldly cares on that day, although they may pretend poverty, necessity of getting food, and other urgent occasions.

But although Chrysostom seems manifestly to think, that gainful labour is not on the Lords day to be undertaken by Christians: yet some make a question, whether, according to Chrysostom, all the day, or only so long as the publick assemblies of the Church are held, there ought to be an abstinence from labours? especially whenas he doth indulge his hearers, when they are returned from the Church-assembly, if they shall repeat the Scriptures, and discourse of that which they have once heard, then go to look after the things which are necessary for this life. But I will set down the very words of the Father, lest I should either keep in suspense the well-minded Reader, or seem to darken the truth. *you must not, saith he,*

when

*A place of
Chryso-
stom in
hom. 5. &
Matth.
explained.*

when you are returned from the Church-meeting, intangle your selves in businesses contrary to this exercise; but returning home straightway repeat the holy Scriptures; and call your wife and children together to confer of those things that have been spoken; and these things being fixed more deeply and thoroughly in their mind, than to go and look after the things which are necessary for this life, &c. it never came into *St. Chrysostom's* mind (who asserts that the Lords day should be free from labour, and doth not so much as grant any on the Lords day to labour for getting food, or avoiding poverty) to give any liberty, that they should freely attend any worldly affairs, which hinder piety. And he that says thus, will do *Chrysostom* no wrong; but rather he who affirms, that he indulges men to use these kind of labours on that day, (which he often finds fault with) will fasten the lye on him. And I fear not to say this of them that so assert, that by their crooked interpretation they do apply the words of that grave Father, to quite another sense than *Chrysostom* thought of. This will be evident with a small adoe, to him that observes the cited place, and compares him with other places that do occur in him: in which it is *Chrysostom's* purpose to check them, who though in the Church they did attentively enough hear what was

said, yet being departed, and forth with mingling themselves with their secular affairs, do extinguish the fire of devotion, which the Word preach'd had kindled in them. For this evil he prescribes this remedy, that so soon as they are returned home, they read the holy Scripture, and commune amongst themselves about those things that were spoken: which things being deeply fixed in their mind, then to go and look after those things that they judge necessary for this life, they may freely for him; (as afterwards ^a Bede relates; after the exercises of piety are finished, there was liberty to take care to refresh the flesh) but to care for any other secular businesses, than those that pertained to their sustenance, he gave them no liberty. Which also we read was done by *Gunteramnus*, *Baron*. 588. 26. Because first the very phrase of *Chrysostom* [βιωτικῶν πραγμάτων] may in a sense commodious enough be expounded of things pertaining to life; (so *Arrianus* translates the words of *Chrysostom*, even *Trapezuntius*, one of *Greece* approving it) for βίη doth properly signifie life, to which death is opposed, or sustenance: and βιωτικόν in its native signification, doth plainly signifie any thing belonging to sustain life, and getting sustenance, or any thing for the use of this life; whence

^a *Centur.*
Magdeb.
S. c. 6. de
Cerem.

^b *Strom.*
l. 7.

^c *Clem. Alexand.* ταῖς βιωτικαῖς χρείαις ἐπαχθεῖν. is
ad-

administring necessities for this life: also in the same man it occurs, *πᾶσα βιωτικὴ ἀνάγκη* Pag. 500. *all necessity pertaining to life.* But amongst Divines (as *Stephanus* observes) when it is spoken of a man, then *βιωτικὸς* is secular, or one that is addicted to the affairs of this secular life. And so it often occurs in *Chrysostom*, as *Hom. 9. in Col.* ἀκούτε παρακαλῶ πάντες οἱ βιωτικοί, &c. and *Hom. 3. de Lazaro, &c.* In the same sense, in *Justin Martyr*, *βιωτικὸς ἀν.* Resp. ad *Ἰωαν.* is opposed τῷ ἀσκητῇ, where he that lives in common life, is distinguished from him that lives in solitariness, [a Monk.] Therefore, according to the native signification of *Chrysostom's* words, by *βιωτικὰ πρᾶγματα* are denoted things that pertain to life and sustenance: from the sober use whereof, no Christian is debarred on the Lords day.

How little those things conduce to the defence of secular businesses being undertaken on that day, they know who look into *Chrysostom*. We will omit any disputation about the propriety and use of the word, because it pertains to the *Grammatician*, and ought to be left to others: we will produce the rest, which *Chrysostom* himself helpeth us to.

Secondly, we intreat the Reader to consider that *Chrys.* in the aforesaid place is displeased with those that after they are returned from
the

the Church-meeting, are intangled in busi-
nesses which are contrary to the exercise (as
he speaks) which is held in the Church-as-
sembly. Surely, if in *Chrysostoms* judgment
worldly matters might safely be medled with
on the Lords day, he would never have re-
proved those that looked after them : which
yet his very words shew that he sharply did.

Thirdly, he thinks it is too much, yea, alto-
gether extreme indevotion, to spend five or 6
days in worldly matters, & not to employ one
in spirituals. He that weighs this, will easily
grant, that *Chrysostom* would never have any
part of that day consecrated to affairs that
smell not of piety. And he that abuses the
authority of this holy Father, to palliate the
using of labour on that day, although I scruple
to accuse him of too much indevotion,
yet I am troubled that he hath no more reli-
gious a care of the Lords festival.

Ubi supra. Fourthly, this he layes as a law upon his
Auditors in the same place, *that they bestow*
that onely day of the whole week, on which they
meet to hear, all of it in the meditation of those
things that are delivered. He that requireth
that the rest of the day, which remaineth af-
ter hearing the Word in the publick Church
meetings, should be spent about meditation
& conference of the things they have heard,
will allow no liberty after the aforesaid mee-
tings

tings are ended, to dispatch worldly affairs, by which pious meditation may be hindred. If therefore, *Chrysoſt.* being judge, no other exerciſes be to be medled with on the Lords day out of the Church-aſſembly, which are contrary to the duties of piety, performed in thoſe aſſemblies: if by his grave judgment it be thought a very irreligious thing not to ſpend one whole day in the exerciſes of piety; yea, if he earneſtly require it from his Auditors, that they conſecrate that whole day to their devotion; of all which he tells us his judgment in theſe very words, then ſurely it was far from *Chryſoſtoms* mind, to give liberty for ordinary labours on the Lords Day. Laſtly, if his words, which make mention of *βιωτικὰ πράγματα*, be ſtretched to that ſenſe, (becauſe ſometimes in *Chryſoſtom* *βιωτικὸς* is a ſecular perſon) *Chryſoſt.* did that which *Gregory the Great* in another ſenſe did, whom the cuſtom of the Laityes feaſting on the Lords day uſually vexed, yet thought they were not to be puniſhed by law, leſt that being made againſt them, they ſhould become worſe; and therefore to avoid the danger of ſchiſme, leſt them to themſelves, ſo that what he approved not, being conſtrained through the neceſſity of the time, he permitted; So here, whatever *Chryſoſtom* indulged the people in, he did it againſt his will, for their ſakes, whose

*Diſtinct. 5.
cap deniq;*

whose minds were not so easily called back from earthly things; to whom yielding in some things, he did gradually bring them on to higher exercises of piety; and indulged them that, which he did not approve, lest any thing worse should happen, he, as it were unwilling, willed it. But as for his part, he judged, that a whole day should be consecrated to the exercises of Religion, any part whereof, as we have seen, he would not have employed in worldly affairs. And thus we have seen St. Chrysostom vindicating himself from some mens foolish gloss: nor is there any body, whose senses either stupour or phlegmatickness hath not dulled, which will think otherwise.

Hom. 2. in
Num.

Origen also takes it ill, that some do but assign an hour or two of the whole day to God, and come to prayer in the Church, while they spend the rest of the day about the world and their belly: but if Christians were at liberty when their assemblies are ended, to betake themselves to their worldly occasions, then this reproof of his had been unjust, against which they might truly answer, that the custom of the Church was to define the sanctification of the day within the terms of two or three hours.

The place
of Gregory
is weigh-
ed. † Ep. lib. II. c. 3.

Gregory the Great's † judgment is also for ceasing from earthly labour, on the Lords day.

day. Indeed in the beginning of that Epistle, he tells us, *that Antichrist will make both the Sabbath and Lords day to be kept free from all labour.* But lest any one should unwarily deceive himself, by not well considering the phrase, as if Gregory had judged that Antichrist would forbid labour on the Lords day, it is to be noted, that he intimates this, that Antichrist will have an equal regard of the Sabbath, as of the Lords day, because, as Gregory thinketh, Antichrist would call back the observation of the Sabbath, and directs the stile of the former part of his Epistle against those that forbid the working of any thing on the Sabbath day. Nor can the sense of those words of his be otherwise expounded, who thought that labour was to be undertaken on the Sabbath, from which yet we ought to abstain on the Lords day; but it never came into Gregory's mind, to reckon rest from labour on the Lords day, for an interdiction of Antichrist, since Gregory himself doth plainly condemn labour undertaken on that day.

Augustine, *It is therefore called the Lords day, that we abstaining on it from earthly works, and worldly pleasures, should only attend on Divine worship; giving honour and reverence to this day, for the hope of our resurrection, which we have in it.* Augustine, or who ever was the author of that Sermon, doth plainly

plainly prohibit Christians attending their labours on that day, and thinks it is to be honoured with Divine Worship: for the day which is called the Lords day, is by right to be dedicated to the Lord.

Euf. de
rit. Const.
l. 4. c. 10.

Constantine the Great, about the year 300, ordained, that all the Subjects of the Roman Empire should on those dayes called by our Saviours name, *ἡμέραν ἀγίου*, i. e. rest from all work. So *Sozomen*, lib. 1. cap. 8.

Divers passages occur amongst the ancients, which shew, that no earthly labour for the sake of gain, is to be undertaken on that day; which would be needless to run over severally, since the premises demonstrate the truth to all, that reject it not.

The sense of
29 Can. of
the Council
of Laodi-
cea con-
sidered.

But lest any should be deceived in Can. 29. of the Council of *Laodicea*, held before *Constantines* time, I will add something to illustrate the true meaning thereof. In which Christians are commanded *τὴν κυριακὴν προτιμῶντες εἴτε διδᾶντο, ἢ καὶ ἔργον ὡς χριστιανοί. i. e. that honouring the Lords day, they should rest (if they can) as Christians.* By which exception (if they can) *Zonaras*, on Can. 29. Conc. *Laodic.* thinks, that labour on the Lords day was prohibited all Christians, *ἀπὸ τῶν γεωργῶν*, except the Husbandmans works, to whom the

the civil Law grants an indulgence, Whose opinion the patrons of labouring on that day do follow; But in this doubtless *Zonaras* derives them, and they others, who adhere to his gloss.

For first, the very words of the Canon shew, that Christians, as Christians, ought on that day *ἡμέραν, τοῦ ἡσυχάζειν*, to rest: whence it appears, that labour on the Lords day is unlawful to Christians. Now the exception which the Canon mentions (*εἰς ἀσθενείαν*) if they can, ought rather to be understood with a respect had to the time in which the Council was gathered, than to performing (namely of harvest) labours. For the Council was assembled before *Constantine the Great* entred upon the Empire, at what time the inferiour sort of Christians were compelled by their heathen Lords, to whom they were subject, and not of their own minds, to perform worldly works on that day, as on others: as a long time after that Council was congregated, the Christians were forced to sit and see the plays: for remedy whereof, the *Africans* ordain, *ἵνα οὐδεὶς τῶν ἐκ τῆς ἐκκλησίας ἀναγκασθῇ, ἢ ἰδεῖν, ἢ ἀκούειν τῶν παγιδίων*, that no Christian should be forced to these plays. For their sakes therefore, who were forced to labour by others, was that exception added by the *Laodicean* Fathers: not that labours used on that day were approved

Carthag.
Concil.
Can. 67.
ap. Zonar.

proved by them; but because of those that were in bondage to others, and by their severe authority or impetuousness, compelled to undergo them on the Lords dayes; I say, for the comfort of these, they put in this exception; if any contrary to their minds were forced by others to do so. Although divers that were stronger in the faith, rather died for it, than that they would any wayes violate the Lords day: as formerly we heard out of *Baronius*, under the reign of *Dioclesian*. And that this, which we have brought, is the genuine sense of the *Laodicean* Canon, divers authorities of Fathers before the Council of *Laodicea* (wherein Christians are prohibited earthly labours) do shew: neither can there from thence any in this our age (in which all, God be thanked, have given up their name to Christ) take a pretence to defend the using of worldly labour on the Lords day, since now it is the fashion as well of Masters, as servants, to rest from their labours on that day.

And secondly, that Civil Law, on whose authority *Zonaras* exposition depends, was made by *Constantine* (of which briefly anon) wherein the countrey men had liberty freely to attend their countrey labours on the Lords day. Now the

Laodicean Fathers being gathered before the first Council of *Nice*, could have no respect unto a law made some time after the meeting of their Council: but are to be understood, as I said, according to the condition of that age, in which the Christians, although they of themselves rested from labours, were by others compelled, that had not yet embraced the Christian faith, to undergo them.

In the second Council of *Matiscon*, *Can. I.* Conc. Matiscon. 2. Can. I. is explained. about the year 588. it is ordained, *that none give themselves to labours, as on private dayes, as they speak; for this is in a rash manner to give up the Lords day to contempt.* But the words of the Canon come a little more narrowly to be examined, lest, at the first sight, the Reader be imposed upon through some mens perverse interpretation of them.

First, the Fathers ordain, *that if any have a Church near him*, that he betake himself thither: These words are not so to be expounded, as if none were bound to be present at Church-meetings, but those that had neighbouring Churches at hand, from which, they that lived farther off, might at their pleasure be absent. He that will attentively read the beginning of that Canon, will not say, that this was the sense of the Bishops in that Council: who had it put upon them by *King Guntheramnus's* command, that by

Gunt. Ep.
ad Episc.
p. 704.

all means they could, they look to, that the Christian people should not in a rash manner give up the Lords day to contempt: and therefore the Bishops admonished all Christians in this matter, from which admonition they neither exempt Lawyers nor Countrey men, nor the Clergy, or Monks, as the words of the Canon do shew. And when *Gunteramus* required it of them, *that the body of all the people should assemble on that day, to exercise their devotion*, he decrees, that those who set at nought this admonition, should by right be corrected with canonical severity, or the punishment of the Law. If therefore he, by his own authority, according to the vigor of the Bishops decree, allowed none a liberty to be absent from Church assemblies, none can interpret the aforesaid words of the Canon, as if only those that are near to Churches, were bound to be present at them; since all, as well near as far off, are bound by one and the same law: when therefore they say, *if any have a Church near him*, it is the same with, *Let all go to the Church*: as afterwards in *Concil. Foroj.* Can. 13.

Secondly, Let none wonder, that the *Matiscon* Fathers, reciting the exercises of the L. Day, in that Canon, do there only make mention of *Prayers & Hymns*, as if there were no other exercises of piety, besides Prayers and sing-

singing of Psalms, to attend on that day: for afterwards, in the same Council, they have ordained something of the Sacraments, *Can. 6.* And *Guntheramnus* doth faithfully charge his Bishops, *that by frequent preaching they study to amend the people, by Gods providence committed to their charge.* Therefore they declare, that no offices of piety be pretermitted on that day. Nor do they define those things only for the exercises of Hymns or Prayers, but peradventure they mention hymns and prayers, because they direct the Canon to the people, whose part it was, to attend these offices, and celebrate the same, and not to preach the Word.

Thirdly, The Fathers in the same place, say, *The Lord doth not require of us to celebrate the Lords day by corporal abstinence;* Nor are these words so to be taken, as if we were not by virtue of a Divine precept, obliged to rest from worldly affairs, and that vacation from worldly labours on that day were not a Divine, but humane ordinance. For the Fathers are intent on this, to teach them, that corporal abstinence, as they speak, is not on the Lords day only required of us, but that God also seeks for that obedience, through which treading under foot all earthly actions, he may in his mercy advance us to Heaven. In that phrase therefore, there is an *Ellipsis*, as

appears from the premises, which the Holy Ghost often uses in both the Testaments. As *Gen. 32. 28. Thy name shall be called no more Jacob, but Israel*; that is, thou shalt not only be called *Jacob*, but also *Israel*. *1 Sam. 8. 7. They have not despised thee, but me*; that is, not only thee. *1 Cor. 1. 17. Christ sent me not to baptize, but to preach the Gospel*; that is, he was not only, or chiefly intent on baptizing those that had embraced the Christian faith. So here, they grant, that God requires the body to rest from labour, but they affirm, that he doth not only require that: and they certify all, if they disesteem their wholesome counsel, that they should be punished of God; yet no vengeance of God would pursue them, where they transgressed a command prescribed of him. It appears therefore, from the punishment, with which, according to these Fathers, the violation of this rest is attended by God, that God requires of all to rest on the Lords day: otherwise his anger would not wax hot against those that pollute the holiness of this Festival, by worldly labours, or slothful idleness. And now these things do evidently enough shew, that gainful labour is to be avoided on the Lords day.

CHAP. XII.

How far forth on the Lords day we may attend labours, namely of necessity, and piety: Countrey men are bound to sanctifie the Lords day: the indulgence granted to Countrey men by Constantine the Great is examined, and revoked: the fact of Paula, and practise of the Cœnobita [or Monasticks] in Hierom, is weighed: Also the sense of a Canon in the Council of Orleans. Manumissions, and certain transactions lawful on the Lords Day.

Although the Ancients thought that labour tending to gain, was on the Lords day by no means to be undertaken of Christians: yet do they not require a cessation from all labour generally; but according to the Scriptures, do permit that, which men moved by necessity do undertake. *Mat. 12. 11.* where Christ teaches us, that a *sheep which is on the Sabbath day fallen into a pit, may lawfully be laid hold on, lift up, and drawn out: for no laws are appointed to necessity, which defendeth whatever it enforceth.*

It is ordained in the Council of Narbo, that every man, as well free-born, as servant, Goth, Roman, Syrian, Greek, or Jew, should do no work on the Lords day, nor yoke oxen, except there be a necessity [murando] for walling [otherwise in metendo] for fetching in corn. Can. 4. They therefore allow labour undertaken for necessity. Of which nature there are divers reserved cases, of which frequent mention is made in the Decretals. In which number, is the taking of Fishes, which, unless they be then taken, cannot be taken at another time. This appears in the catching of Herrings, which do appear seldome, or but upon certain dayes, to catch which (although some think it no case of present necessity) there is liberty granted whenever they appear. *Decret. Greg. l. 2. de feriis, Tit. 9. cap. licet. & Gregorius Ep. l. 11. cap. 3.* Although he denies that the body is to be washed on the Lords day, out of luxury of mind, or for pleasure sake, yet he condemns it not, necessity so requiring: whereby it appears, that under the name of baths, all things done out of necessity to the body are allowed.

Neither doth any one find fault with that hour that is bestowed in the exercises of piety: as being that which directly tends to the worship and glory of God, and doth pro-

promote ^a it. Of ancient time saith *Tertulian*, the law of the Sabbath forbade humane labours, not divine ^b. The Heathens allow-^b *Ad u. 3*
 ed a liberty to labour about both these. ^b 2. c. 21.
Macrobi. Saturn. l. 1. c. 16. in whose judg-
 ment, works undertaken for religious devo-
 tion sake, or any necessity, were lawful
 amongst them, even on a Festival day.

In another case also, there is by some a
 certain indulging of labour yielded. By
Constantine the Great the Countrey men
 were permitted to attend on the tilling their
 ground on that day: But I will set down
 the words of that indulgence. ^c *Cod. li. 3.*
es and people in cities, and all crafts-men rest ^{Tit. 1. 2. de}
upon the honourable Sunday. Yet let those that ^{Feris,}
live in the countrey, freely, and at their liber- ^{leg. 3.}
ty, serve husbandry: because it frequently
falls out, that on another day the corn and
vines cannot so conveniently be committed to
the furrows; and so by missing of that ad-
vantage, the profit yielded by the heavenly
providence perish.

Now if any one, because of that indul-
 gence granted to to countrey men, to work
 on the Lords day, think, that they are not
 at all obliged to sanctifie this solemnity;
 especially whereas the Fathers of the
 Church about the year 305. in 1 *Eliber.*
Cencil. appointing a Canon about celebra-
 ting,

ring the Lords day, do only make mention of those that live in Cities, when they say,

^a *Can. 21.* *a* If any dwelling in the Cities shall not for three Lords dayes come to the Church, let him abstain for a while, that he may be thought as one rebuked. If, I say, any will interpret these words so, as if attending this Festivals solemnity, belonged only to Citizens, and that Countrey men were left at liberty on that, to bestow their labour in their trades and affairs, setting aside all care of Religion: as if the Lords day were like those *Holy dayes* which among the *Romans* were proper to some Families, which they observed according to the use of their household celebrity:

^b *Macrob.*
Saturn.
l. 1. c. 16.

or like those *Feria Imperativa*,^b which the *Consuls* or *Prators* proclaimed by the freedome of their power: as if it were for Princes and Magistrates to determine by their power to whom it belongs to celebrate the Lords day: they that so think, neither do reach the sense of the Law made by *Constantine*, nor of the *Eliberitan Canon*: because a long while before *Constantine* of blessed memory, by the grace of God came to the Empire, there was meeting of all in the same place, on the Sunday, whether they lived in City or Country, as *Iust. Martyr* witnesses, *Ap. 2.*

^c *Hom. 29.*
^d *Num.*

And ^c *Origen* perswades all, that on the Christian Sabbath, they would come to Church,

Church, and there hearken to holy Lectures and Treatises. These are the duties which Christians are to attend, from which none, no not Countrey men are exempted; but as well they in the Countrey, as they in City, were obliged to be present at Church-assemblies. Which things being considered, I see not to what purpose any should conclude out of the *Eliz. Council*. that they which live in the Countrey are not to attend on the Lords Festival: although in the Canon there be express mention of those who live in Cities: because the Bishops and Presbyters (to whom it belonged to go before the other members of the Church in celebrating the Lords day) did dwell in the Cities; and in that age, there was not every where a supply of them afforded for the Villages: therefore the Fathers of that Synod, by name did express these, who were supplied with them that laboured in the Word. And a long time after the *Eliz. Council* was gathered, divers Villages were not furnished with Churches: witness *Chrysostom*, *Hom. 18. in Act.*

Besides, when it's plain, that the unlearned, and unbelievers were admitted into the Church-assembly in the Apostles dayes, *1 Cor. 14. 23.* why should not the Countrey men, after the Apostles death, be bound to be-

be present at the assemblies of the Church, as if they who had bestowed their pains in tilling the earth, had forthwith forsworn their barbarity? And because they who live in the Countrey, are as well Members of Christ as Citizens; why should not Christ impart his communion as well to these as those in the exercises of Religion, on the Lords dayes? It is expressly commanded in ^a the Constitutions which they call the Apostles, *that on the Lords day servants attend in the Church to hear the Doctrine of Religion.* And ^b Sozomen tells us, that amongst the *Arabians* and *Cyprians* he found ordained Bishops in Villages. If at that time Bishops were set over some Villages, then certes, they who inhabited them were instructed by the Bishops in the Doctrine of Christ, on all, especially the Lords dayes, as the custome of the Church was. ^c *Eusebius* also confesseth, *that men and women, old men and children, bond and free, noble and ignoble, learned, and unlearned, did almost daily assemble together in every place, where-ever the men lived, to receive the discipline of Christ, from the rising of the Sun to the setting thereof.* If all men of whatever condition or quality, were daily intent upon the Doctrine of Christ, then they that lived in the Countrey did not refuse it on the Lords day.

^a De praepar. Evan.
l. 1. c. 13.

day. Yea, the same Author, ^a as formerly we have seen, affirmeth, that Christ hath prescribed all the inhabitants of the world, whether at land or sea, to celebrate the Lords day. *Eusebius* therefore acknowledges not that it's only for Noble men, and others of great name, to be present at Church - assemblies, from which, servants, and those of inferiour condition, should be excluded; but saith, that the Lord himself hath otherwise commanded. Also in *Theodoret* ^b that pious Emperour *Theodosius* witnesseth, ^b *that the doors into the holy Temple* ^c *are open for servants and beggars:* and therefore in this age, they were present with other Christians in the Church-assembly, and were not excluded from the same.

But let us return to examine that indulgence granted by the Emperour *Constantine* to Countrey men, for working their labours on the Lords day. Where first, we may make a question, with the learned Divine, Mr. *S. A.* Whether any such was ever granted of him for the countrey mens sakes or no? since *Eusebius* (who was *Constantinus*'s contemporary, and who well enough knew all things that the Emperour did) speaking of the Law he made about observing the Lords day, makes no mention of this indulgence, *Euseb. de vita Constantin.* l. 4. c. 18. but only relates,

^a *Orat. de land. Const.*

^b *Hist. l. 5.*

^c *17.*

^{The indulgence granted by Constantine the Great, is examined,}

lates, how the Emperour commanded *that all should rest from their works*. In the same manner, *Sozomen* recites the same law, although *lib. 1. c. 18.* and in both there be a deep silence about excepting country labours. Which things being considered, it may justly be doubted, whether ever such an indulgence were granted by that Emperour of blessed memory : But come on : and granting this indulgence for the authority of the Book relating it, let us seek out the reason and sense thereof. This was the true reason of that liberty, if there was any granted : Because *Constantine* subjected all the subjects of the *Roman Empire*, (whether they had embraced the Christian faith, or had not yet tasted it) to the law of observing the Lords day ; ^a witness *Eusebius*. Which, though it could be known by no other argument, might be judged of by this, that he calls not that day in the Church manner (as ^b *Baronius*) *The Lords day*, but by the Heathen manner, *Sunday*. Thence, I say, may it be gathered, that the same Law was not prescribed by him to Christians only, but Heathens also, for whose sake he uses an appellation peculiar to them. Since therefore the Gentiles also were to rest from their labours, by virtue of the Law made by *Constantine* ; therefore he granted them a

^a *De vita*
Const. l. 4.
c. 19.

^b *An. 321.*
n. 12.

liberty to look after their countrey labours. Whereas he knew that those who were not turned Christians, could not easily be brought in to be bound by the Christians lawes, he yielded something for these mens sakes: and *Constantine* was sufficiently hated by them, for neglecting their idolatry: and therefore by little and little he studied to draw them to the true worship of God; as *Eusebius*, ubi supra.

Moreover, the liberty of meddling with countrey labours on the Lords day, was granted to countrey men only in case of necessity, which thing the very words of the indulgence do declare: *lest through occasion of a moment, the profit yielded by the heavenly providence perish*: by the occasion of one moment, the profit of fruits might perish; therefore, in gathering in the fruits, sometimes a regard of a moment may be had; no labours are therefore permitted, but to undergo which, they were induced by a certain necessity, lest the fruits should perish; in which case also we have observed worldly labour is permitted.

That exception therefore of *Constantine*, This indulgence revoked. cannot be brought to patronize labour used upon no necessity: because he indulged this liberty for the sake of the Heathen only, whom he with all lenity studied as far as he could

could to perswade them to embrace the Christian faith, and in case of necessity: which being afterwards continued a while, *Leo* declares void, by a new law set forth to the contrary, and calls that indulgence a decree differing from the Apostles.

But because *Leo* doth very aptly answer the reason of this indulgence assigned by *Constantine*, I will set down his very words for the Readers sake. *Because*, saith he, *it is apparent that another law doth contradict that law which commands all to reverence the day of the Lords Resurrection, by a cessation from labours, which determines, that all generally are not prohibited working, & others have a liberty to work, (for it saith, Let all Judges, &c. as above in the Law of Constantine) the cause of which profaning that day is grounded on no reason; (for although the preservation of fruits may be pretended, yet that is of no weight, and in very deed is foolish: since not the diligence of husbandry, but the virtue of the Sun, when it seems good to the bestower of fruits, doth afford the abundance of fruits;) because, I say, such a law is come forth, as vilifies the Lords worship, and is a decree differing from those that by the Holy Ghost have gotten the victory against all their adversaries; we ordain also, which seemed good to the Holy Ghost, and the Apostles instituted of him,*
that

that all persons cease from labour that day, whereon our innocency was restored (he speaks of the Lords day) and let neither husbandmen, nor any others, go about any unlawful work on that day. For if they who observed but a certain shadow and figure, did so greatly reverence the Sabbath day, that they wholly abstained from all labour; how is it not reasonable for those who honour the light of grace, and the truth it self, to reverence that day, which is of God enriched with honour, and on which deliverance from shameful destruction was wrought for us? Thus Leo, Novel. 54. Leon. And so (according to that common Proverb, *The later day is scholar to the former*) what by too much facility, which suited not with the Lords solemnity, was formerly granted by them that followed, who saw the inconvenience of the former liberty, was afterwards amended.

In divers Councils also it was ordained, that no rural labours should be exercised on that day: as about the year 413. in one *An. 413* and the same year, all servile and rural labours, and markets are forbidden, *Concil. Aceratensi 14. Can. 16. in Turonensi, Can. 40. in Moguntino, Can. 37. in Rhemensi, Can. 35. & in Conc. Aurelianensi, 3.* where they *An. 540* think fit to determine of rural work, that is, concerning husbandry, or the vineyard, or
 pru-

- pruning, or reaping, winnowing, or cutting hedge, *that coming to the Church, they might more easily attend upon prayer.* Can. 27. Also in Conc. Narbonensi, cap. 4. it's ordained, *that they should not yoke oxen.* In Concil. Antisiodorensi, Can. 16. *It is not lawful to yoke oxen on the Lords day, or to exercise other labours.* Also in Concil. Calibonensi, Can. 18. *we define that none at all presume to work any rural labours on the Lords day; that is, to plow, to reap, make sale, or any thing that pertains to husbandry.*

*Paula her
fact in Hierom
is examined.*

But although these things do very abundantly shew, that on the Lords dayes we are not to employ our work for gainful labour, since as well they were to be punished by the supreme authority of the Prince, as by the censure of the Church, who did the contrary: yet there are some, who (having no respect either to the worship of God, or to the promoting mens salvation) do affirm, that Christians may on the Lords day safely attend any labours, when the duties of the publick service are ended: to establish which opinion, they first wrest the authority of Hierom, and them of the third Council of Orleans. Hierom. in Epitaphio Paula ad Eustochium, tells us, *that the women returning from the Church, on the Lords day, with*

Paula

Paula, were busie about their task, and either made clothes for themselves or others. In the Council of Orleans they determine, that on ^{Can. 27.} the Lords day that to be lawfull, which was lawfull before to be done: only rural labours excepted. Hence some gather, that men are to cease from their labours no longer on the Lords dayes, than while **collectam faciunt,** ^{* Make Prayer.} (as Hierom there speaks.)

But first let the Reader well weigh, whether Hierom in that place may seem to speak of womens labour, which they bestowed about their works on other than the Lords dayes, and whether *revertentes ab Ecclesia*, in him, be the same as if he had said, when they are not present at Church, they are busie at work. Nor doth this sense of Hierom's words want reason, especially because Hierom sayes, they went only to the Church on the Lords day. And in another place, Hierom ^{Hier. in Is. 55.} contends, that on the Sabbath (he speaks to those whom Christ had made free, not the Jews) men should only do those things which pertain to the salvation of the soul. Now if those women had on that day plied their labours, they would have done somewhat that had not pertained to the souls salvation: which, by Hierom's judgment, they should not have done. And of others Hierom speaks, who on the Lords dayes did only attend

* They that
lived in a
Monastery
together.

on Prayer and reading. *Epist. ad Eustochium de custodia virginis.* But Hierom sayes not this, as if on the Lords day to attend the duties of piety, had been only appropriated to the *Cænobita*, (of whom he speaks: and other Christians on that day had employed their work on daily labours, from which the *Cænobita* ceased: No, by no means. But the Holy Father doth distinguish the works undertaken by the *Cænobita*, on the Lords day, from others which they undertook on the other dayes of the week: on which they fell about *stated works*, (as he speaks) *and those being ended, they attended on Prayer, and reading also: which thing they also did every day when they had ended their labours:* but on the Lords day they were intent on nothing else but the duties of piety.

Epist. 63.

Secondly, If it should be granted, that those women did attend their ordinary works on the Lords day, it was proper to them onely: and then what we must think of that fact appears out of St. Cyprian; who, while he affirms that the *Aquarians* did bottom on no author or will of Christ, insinuateth this Doctrine to us, namely, *that the custome of some men is not to be followed, unless first we enquire whom they followed:* whose grave authority we may very fitly accommodate to the aforesaid women. We are to

con-

consider not only what those women did, but upon what authority they did it. If they attended on the Lords day their daily works and labours, they were invited thereunto neither by the authorities of Christ, nor his holy Apostles, nor the lawful practise of the Church (which restrained Christians from those works.) And I believe nobody of a sound mind will impose as a law on other mens shoulders, a certain singular custome, confirmed by no law, or authority, but contrary to the general practice of the whole Church : especially when *Hierom* himself, and other grave Fathers do conclude that nothing but the works of piety, or of some emergent necessity is to be done on that day, as formerly from their writings hath been observed. We do with *St. Austin*, *commend a custom, which is known to usurp nothing against the Catholick faith.* Epist. ad Casulanum;

Thirdly, *Charles the Great* in his Constitutions ordains, *that on the Lords day women sow not their clothes.* Now we prefer justly the religious ordinance of a pious Emperour, depending upon various authorities of Ecclesiastical Canons, to a custome of women, confirmed by no antiquity. Cent. 8. c. 6. de monibus Christianorum

Lastly, I'll only add this, What if those silly women believed it to be a work of charity by the example of *Dorcas*?

Canon
Conc. Au-
rel. is con-
sidered.

^a Hierom
Ep. ad
Euagr.

Now I must answer to the authority of the Council of *Orleans*. (which was but a Provincial, and consisted onely of twenty five Bishops) for performing all labours on that day, excepting rural, in the same manner as sometimes ^a *Hierom* to *Euagrius*, while he was shewing what difference there was between a Bishop, Elder, and Deacon, *he would not have the custom* (in some sort contrary to his opinion) *of one City* (namely *Rome*) *to be brought out against him, for, he being judge, the authority of the world was greater than the Citie's.* And so I must say here. If an indulgence for them had grown into use with the rest of the Church, or had been supported by reason, or any authority; then the sentence of this (though Provincial) Council had been of some weight: but in this their custome being rejected of the Church up and down dispersed, is not to be obruded as a law upon all.

Then secondly, the Bishops being congregated in that Council, purposed to obviate (as they speak) the Jewish observation of the Sabbath. And they yield these things, lest they should rather seem to set up a Jewish institution, than Christian liberty: and the very words of the Canon do intimate, that the people were perswaded that these things ought not to be done. I'll add

add nothing of the corrupting that place (which *Binius* judges to be depraved) only let others judge what authority is to be given to it : it suffices us, that the Fathers with one consent do interdict all Christians earthly affairs, and worldly works on Lords days, although some, abounding in their sense, do seem to think otherwise.

Lastly, that I may put an end to this Chapter, two things now remain to be considered in the Emperours Laws, made about the Lords Day, which, according to some, do mightily prejudice its solemnity : the first of these is considered in their Manumissions, and the second in some certain transactions to be done on the Lords day : and since both of these are a civil office, some think that certain worldly things for that cause were to be done on that day, which were not works of piety. To add somewhat of both these offices, will not be far from our purpose.

The indulgence for making free and manumitting, granted by the Christian Emperours, and to be done on the Lords day, could not hinder its religious solemnity ; which, that it may appear, the reason of that institution is a little better to be enquired into. *Constantine*, of blessed memory, studied by laws, and all other means to

Conc. T. 3.
p. 565.

promote the worship of God : amongst other things, he granted liberty to the Church, by law, that *whoever were made free, the Priests being witnesses, they should be inrolled into the number of the Roman Citizens* : So *Nicephorus* Hist. l. 7. c. 46. and *Sozomen* Hist. l. 1. c. 8. And if any desire to see the form of these Manumissions, it is extant in the fragments *Conc. Toleran.* and in the learned *Instellus* his notes in *Canones Africanos*, Can. 64. whither I refer the Reader : because it is only my purpose to touch something of the time wherein these Manumissions were done ; which, by Historians, and the Emperours laws, we see fall out to be on the Lords day : and that especially for the honour of the Church, and increase of Christian Religion : while they by the Bishops were performed in the Church, the Bishops were had in greater esteem among the people : till (as the learned *Instellus* very well observeth) as formerly servants were manumitted in the Temple of the Goddess *Feronia*, so afterwards, by the Emperours Constitutions, together with their liberty, they obtained to be *Roman Denizens* in the Church : No otherwise then as among the *Egyptians*, the cubit wherewith the inundation of *Nilus* was wont to be marked, was no more brought, as the custom

stone was, to the Temples of the Heathen, but from that time to the Churches of the Christians, *Sozomen* 1. c. 8. After this manner the Emperour did earnestly regard the worship of God in making his laws; to encrease which, he also established that about Manumissions to be made on the Lords day in the Church.

Moreover, servants, those for the most part whom their Masters discharged against their will, obtained their freedom, not without great difficulty, as *Sozom.* therefore the servants (as saith *Zonaras* in *Can. 88. Carthagin.*) fled to the Church; and if the Bishop determined equally, they were manumitted. Thereupon the Emperour ordains, ^a *that* ^a *Soz. 1.* *all who were by the Priests testimony set at liberty in Churches, should be made Denizens of the Roman Commonwealth.* And afterwards, in process of time, the Fathers of the Synod thought good to advise the Emperour that this might be done, *Conc. Carth. Can. 88.* ^{Ap. Zonaras.} Now the benefit of liberty (of which the Emperour was desirous, as tending to the glory of God) was very acceptable to God; and for charity sake on that day (whose holiness works of charity do not dishonour) was also to be performed.

I could also name another cause, assigned in the fragments *Conc. Toletan.* Some

thought that they did a thing very acceptable to God, and profitable to their own souls, if in the Church of some Saint, in the presence of the Bishop, or the Priests there standing, or the noble Laity, before the horn of the Altar of that Church, send out their servants free by a charter of absolution and freedom from all bonds of servitude: But these superstitious Manumissions for remedy of the soul, as they speak, were observed about the four hundredth year after Christ: but that formerly mentioned by *Zonaras*, *Sozomen*, and *Nicephorus*, was the true cause why first the pious Emperours lookt to that these Manumissions were performed on the Lords day: which we do not see hindered the Lords solemnity.

Cod. l. 3.
tit. 12.
leg. 11.

As Manumissions do not obscure this solemnity, so certain transactions are lawful on the Lords day. Nor can this hinder it, that *Leo*, a most earnest defender of the Lords festival, *did indulge those that were at odds amongst themselves, leave to meet on the Lords day, vicaria pœnitudine, whereon they might conferr of their bargains, & speak of their transactions.* These which were offices of charity could not destroy the Lords solemnity. For that holy man *Leo* would have adversaries freely, and without fear, to meet together, & *vicaria pœnitudine*, (which the interpreter of

of the Law expounds by repentance, which ought to return by course, that is, on the Lords dayes : or *vicaria pœnitudo* is that which one expecteth from the other by turn) be reconciled to one another ; to effect which reconciliation, they might be at their liberty to confer of their bargains, and speak of their transactions. But all these things were granted by the Emperour, not for any worldly end, but for renewing their lost friendship, which could not obscure the honour of the festival, on which the things that pertained to peace and concord were permitted ; for they then, as it were leaving their gift before the Altar, went their way, that they first might be reconciled to one another, and then come and offer their gift ; *Mat. 5.* which reconciliation could not be made ^{24.} without mention of their bargains and transactions, upon whose account they were at difference. And thus much for avoiding worldly affairs, and especially gainful labours, on the Lords day.

CHAP. XIII.

The Lords Day not to be profaned by surfeiting: Servants not to be called off from sanctifying the Lords day: we ought not fast on the Lords Day: whether Ambrose was wont to banquet on that day?

EVEN as the solemn observation of this day is not to be profaned by labour tending to our profit: so neither is it for us to give our selves to the pleasures or delights of the world on it. *We do not* (saith *Primasius* in *Gal. 4.*) *celebrate festival dayes in luxury and banquettings: and that justly: a for if a work be forbidden on a feast day, that by the body may be exercised for necessity of life, that we may more entirely attend on Divine matters: are not those things by better right prohibited, which cannot be done without sin, and grievous offending of God?* It's for Christians therefore neither by surfeiting, nor sports, to defile the religious observation of this day. In celebrating festivals, divers of the Fathers do to their power reprove rioting and drunkenness.

*a Cyril
lib. 8. in
Feb. c. 5.*

Greg.

Greg. Naz. ^a when he describes the manner how Christian festivals are to be celebrated, admonisheth, *that we rejoyce not with the varnish of the body, nor change of garments, and their gorgeouſneſſ, not in rioting and drunkenneſſ, whoſe fruit, you have learned, chambering and wantonneſſ are: nor let us crown our ſtreets with flowers, nor our tables with the deformity of oyntments: neither let us adorn our porches, nor let our houſes ſhine with a viſible light, nor ſound with a concord and ſhoutiſg of Minſtrels: for this is the manner of Heathens celebrating their feſtivals, &c.* when he judgeth all kind of luxury is to be removed from Chriſtians in their feſtivals, not only becauſe the body being ſtuffed with meat, and overcharged with wine, eaſily falleth into wantonneſſ; but becauſe amongſt the Heathens (with whom the Church in celebrating feſtivals ought to have nothing common) this was an uſual thing.

Feſtivals are not to be celebrated in drinking off cups of wine, but in renewing the ſpirit of the mind, and purging the heart: for he that ſacrificeth to the belly and Bacchus, doth more ſtir up to anger the Lord of the celebrity. Scholion 5. in Johannis Chinaci gradum decimum quartum de Gula.

It grieved Cyril, that ſo many amongſt ^{Ubi ſupra} the

the Christians did on festival dayes, *give up themselves either to honest sports, surfeiting, dances, or other vanities of the world:* and he affirms, that these rites tend to no other end than the derision of Gods name, and slighting of the day: and they that follow these things, do grievously sin, the rather, that they go about these things at a more holy time: for surely, they that give the reins to the belly and pleasures, cannot celebrate a festival day.

Hom. de Eleemos. 2. 1. 5. p. 819. St. Chrysostom by two arguments of great weight and authority, doth perswade his hearers, spiritually to observe the Lords day. In the first place, from the various good things which we do enjoy on that day: and secondly, from our happy freedome from evils: and at length descends to remove those means, whereby that spiritual honour is wont to be hindred, *not by banquetting, not by pouring out wine, nor attending on drunkenness:* in his judgment such wicked deeds as these do no little detract from the honour of the Lords day. Yet many in this our age, (especially the richer sort) for these causes cannot avoid a just reprehension: who above measure on the Lords day filling themselves with surfeit, keep their servants at home to prepare meat finer than ordinary to satisfie their insatiable

Servants not to be called off from sanctifying the Lords day.

ble luxury: and think much to give them leave to go to Church to feed their souls with the holy bread of life.

It once grieved *Ambrose*, that a certain *Ser. 33.* Christian in the time of a fast, *did draw with him to an hunting, some servants that were accidentally hasting to the Church, because thereby he heaped others sins on his own pleasures, not knowing that he would be both guilty of his own offence, and the perdition of the servants.* And why should not we as well grieve, when we see divers professing themselves Christians to the world, not to be more careful for promoting the salvation of their Christian servants, whilst they hinder them from the publick assemblies of the Church on the Lords day, that they may serve their lust? Especially while, as saith *Ambrose*, *they do* *Ubi supra.* *not consider, that although they be servants in condition, yet are they brethren by grace; for they have as well put on Christ, partake of the same Sacraments, and have the same God for their father which their Masters have.*

St. Paul would eat no flesh whilst the world stood, rather than that his eating should make his brother to offend. 1 Cor. 8. 13. David scrupled the very once tasting of the water which was drawn out of the well of *Bethlem* by his Worthies, with the great peril of their lives, 2 Sam. 23. With how

how more heinous a spot do they brand themselves therefore, who do expose the souls of their servants (whom they detain at home from the publick meeting of the Church, to serve their vanities) unto so great a danger? a wickedness it is rather be- seeming those that sacrifice to *Bacchus*, than those that keep a festival to God.

Can. 50.

In the Council of *Paris*, this very same wickedness grieved the Fathers, for though the Lords day seemed to be kept in some reve- rent manner, by certain Masters, yet was it found very seldome to be observed with due ho- nour of their servants under subjection. I wish that the Christian Religion, even defiled with the blot of this wickedness, in our age, were not ill spoken of amongst divers! At least, I beseech in Christ, those that are the cause of others absence from the publick exercises of piety, that they would, with their servants which they keep at home, be pleased to do that which *Chrysostom* requires

Hom. 10.
in Gen.

of his hearers; namely, to discourse of what they heard, with them that were absent, by which means, they might hear and learn from them, what they lost themselves in prepa- ring of corporal food, being held from spiritual, Let them consider this, who cause those that are under them to be hindred of spiritual food, that they may prepare corporal meat for their use.

Gre-

Gregory ^a allowed not at all the custom ^a *Dis. 51* of Laicks, feasting ordinarily on Lords ^{cap. denig} dayes, from which they could not easily be moved.

In the mean while, I am not ignorant, ^{We ought} that in the old Church divers Canons are ^{not to fast} extant, of not keeping fasts on the Lords day. ^{on the} Although they condemned not a Fast of it ^{Lords days} self, and in the general, as a work contrary to Gods command, or that is repugnant to his Word: because divers illustrious examples thereof are afforded in the rules both of Old and New Testament; yet did they judge, that Fasts on that day were to be relaxed.

To the *Africans*, he that fasteth on the Lords day is no Catholick; to ^b *Ignatius*, he ^b *Ep. ad* is ^{Phil.} *a* *killer of Christ*. Yea, in *Concil. Gangren.* Can. 18. an *anathema* is ^{An. 324. 11} denounced against the observers of this fast; and prohibitions of this nature are frequent amongst the ancients; the cause whereof *Zonaras* ^c seems to teach, while he saith, ^c *In Can. 52. Conc. 1* *the time of fasting is appointed for sorrow*; ^{in Tralla} *but a festival celebrity for mirth and joy*. He teaches the same in Can. 18. *Concilii Gangrensis*. Therefore, because the Lords day, being consecrated by Christs Resurrection from the dead, it is a day of joy to the ^{Aug. Ep. 86.} Church: thereupon, the rejoycing Christi-

ans gave thanks on that day to God, and relaxed their fasting, and abstained from every right that might infer any sorrow. They were stirred up to this also by the pranks of Hereticks, who denied the Resurrection of Christ; amongst whom the *Manichees* acted with a Diabolical spirit, and studying to diffuse this error, that they might extinguish the joy of Christians for the saving Resurrection of Christ, have prescribed Fasts on the Lords day to their followers: whose errors, and others which held the same, that the Orthodox might prevent, they have lookt to it, that on every Lords day the Fast should be relaxed.

But although we reject not the Canons set out by the Church in detestation of Hereticks, yet we affirm, that provision was made in them about this matter, was ordained by the Fathers, and not by the Apostles. Otherwise St. *Austin* had missed it, when he said, *It is not defined by our Lords command, or of the Apostles, on what dayes we ought not, and on what to fast.* And if this had been a true Apostolical ordinance, it had been lawful for the Church to fast on the Lords day, when no occasion was offered. But *Hierom* thinks otherwise, while he wilbeth that we might fast at every season (he

Ep. 86.

a Ep. ad
Lucin.

(he excepts not the Lords day) and sayes, that *Paul*, and the faithful with him, fasted on the Lords day, yet doth he not accuse them of the *Manichean* Heresie. And because we read not that the aforesaid Canons were ordained by the Apostles, therefore they are grown out of use in the Church: because, like as the impious madness of Hereticks, adulterating the Christian faith, hath given the Church occasion to ordain divers ceremonies in the external worship of God, by which they might both extinguish their poison, and better confirm the minds of Christians in the truth once received, which, as before those Heresies did put up the head, were not in use; so those being extinct, they grew into disuse again.

Therefore, whatever we meet with in the ancients, of prohibiting Fasts on the Lords day, doth not at all enervate my opinion of avoiding surfeit on that day, which is confirmed with the gravest sayings of the approved Fathers; neither do they make any thing against me: to fast and surfeit do differ far enough: between which extremes, a third thing is given; namely, a sober and moderate dinner: the use whereof, none will deny to Christians on the Lords day, unless any think with *Urbicus*, ^a that not ^a *Aug.*

Ep. 86.
to

* De Civ.
Dei, b. 22.
cap. 8.
α Possid.
de vita
Aug. c. 22.

to fast is to be drunk. *Austin*, who used a sparing and frugal table, tells us, that he entertained at dinner with him, a man miraculously restored to his former health on the Lords day *, ^a because he shewed hospitality, as *Possidonius*.

b Paulin.
de vit.
Amb.

Arbogastes being entertained at a feast by the King of France, and asked, whether he knew ^b *Ambrose*? answered, that he knew the man, and was beloved of him, and often was wont to feast with him. Some interpret this, as if St. *Ambrose* fared delicately on the Lords day (on which day, and the Sabbath, and when the birth-dayes of Martyrs were celebrated, *Paulinus* reports he was wont to dine) because on that day Noble men were entertained by him : but *Paulinus* relates not that *Ambrose* did entertain to a Feast Count *Arbogastes* on the Lords day. *Arbogastes* boasteth in *Paulinus*, that he often feasted with *Ambrose*, but whether he spoke the truth in this, is a question, although ^c *Baronius* reporteth it for a truth, who yet mentions not the day on which he held this feast. *Arbogastes* also glories, that he was beloved of *Ambrose*; but it's easie to conjecture, that there was but small friendship between *Ambrose* and Count *Arbogastes*, whenas *Ambrose* so hated his sacrilege: for which cause *Arbogastes* being incensed, vow-

c An. 375.
n. 24.

ed

ed that he would make a stable of the Church of *Millain*, and would try how the Clergy could fight. Therefore it's not certain, whether what he spake of the feast was true. He might perhaps insinuate to the King, who highly esteemed *Ambrose* the Bishop of *Millain*, that he was prized by him somewhat, that he might be more highly regarded of the King. However it was, when *Ambrose* himself would never be present at a feast^a in his own countrey, being invited; it may be judged, whether it's likely that he would invite others to a feast on the Lords day, who refused to be present at other mens feasts himself.

^a Possid de
citra Aug.
cap. 27.

Lastly, if it were granted that *Ambrose* did entreat Count *Arbogastes* at a Feast, whether will any believe it, who considers the austere life of *Ambrose*, chastizing his body with that discipline (as *Paulinus ibidem*) that he observed a daily Fast, that he would distain himself with feasts on the Lords day, which hindred the exercises of Religion, either publick or private? Nay, truly. He might perhaps dine on the Lords day, as the custome of the Church required: but we must not believe that the grave Father did fare so daintily on that day, as that he could not attend the duties of piety: concerning which nature of feasts, we are

here speaking : in which number that is to reckoned, which *Baronius* mentions out of *a An. 484. Gregor. Turonens.* ^a who tells us of a certain Presbyter, invading the Bishoprick of *A-vergue*, after the death of *Sidonius Apollinarius*, who, when the Lords day came, having prepared a banquet, commanded that all the Citizens should be invited into the Church : a wickedness indeed befitting the author, that he who had ambitiously invaded the Bishops See, against the Canons of the Church, should violate the Lords solemnity by his feast, that hindred the duties of Divine worship : which unlawful example, I hope no body that relisheth any thing of Christ will follow. And now I will conclude with St. *Austin*, ^b that none can rightly deny, *that a Christian may on the Lords day be refreshed with a moderate and sober dinner*, and also will affirm with that grave Father, *that those who fear God must not riot on the Lords Day.*

^b Ep. 86.
ibidem.

CHAP. XIV.

Sports are not at all to be held on the Lords Day, by the judgment of divers Fathers, and Emperours. Four kinds of shows condemned by the Fathers, and not to be acted on the Lords Day : and that not only while the sacred meetings are kept.

THEY that are cloyed with luxurious banquets, drunken feasts, and lewd drunkenness, cannot devoutly consecrate the Lords day to God : so they that delighting in luxury, do give up themselves to pleasures, are unfit for the sanctifying thereof, *because with their pleasures they defile the Lords holy day*: pleasure is the individual companion of drunkenness, and intemperance in many, becomes a cause of lasciviousness, as we say in the Proverb, *when the belly is well filled, then follow dances*; we read that these have been condemned with great fervour of mind, and most holy zeal, with the old friends of sincere piety : which *Chrysostom*, Hom. de *Eleemosyna*, would not have any attend on : and no wonder, for all

Hom. 32.
in Joh.

a Hom. 3.
in Johan.

such worldly spectacles with *Chrysostom* are called *Sathans Festivals*, from which he exhorts his hearers to abstain: and sharply reprovet Parents, that bring their ^a children to spectacles, and exhort them not to Doctrine.

2l. 8. in
Jo. c. 5.

Cod. l. 3.
tit. 12. de
feriis. l. II.

Cyril was sorry, as we have seen in the former Chapter, ^b that Christians should on feast dayes run to playes, pageants, and dancings, because in his judgment, these things cannot be done without mocking of Gods name, and violation of the day: for the holiness of festivals is miserably distained by petulant dancings: therefore *Leo* and *Authemius*, those good Emperours, ordain, that festivals being dedicated to the most High Majesty, are by no pleasures (which afterwards in detestation of them they call obscene) to be defiled. They say also, we decree the Lords day alwayes to be so honourable and reverent, that it be excused from all executions, &c. And after, Nor yet do we, relaxing the rest of this holy day, suffer any one to be withholden by obscene pleasures. Let the scene of the Theatre, or the fights in the Cirque, or the doleful fights of wild beasts, challenge nothing to themselves on that day: and if any solemnity fall out to be celebrated on our Birth-day, let it be deferred. If any one shall ever be present at fights on this Feast-day, he shall sustain the loss.

loss of his command in the Militia, and the sale of his patrimony; and likewise the Serjeant of every Judge, that under pretence of either publick or private business, doth believe that these things which are ordained in this law are to be violated.

The Fathers in the Council^a of Carthage ^{a Can. 67.} were of the same mind, who provided, that no fights should be shewed on the Lords day, or any other of the festivals. Yea, even in the thickest darkness of Popery, so solemn was the splendour of this day, that the Cimmerian darkness of Antichristianism could never overcome it. Therefore it was provided, Can. 10. part. 9. of the Provincial Council of Colen, that there should be an abstinence from these. *wherefore* (say they) *it is our mind, that on these dayes* (they speak of Festivals) *Fairs be prohibited, Taverns be shut, Riot, Drunkenness, Expences, Strifes, wicked Sports, Dances full of madness, evil Communication, Bawdy Songs, be avoided: briefly, all Luxury: for by these, and the blasphemies and perjuries which usually attend these, the name of God is profaned, and the Sabbath* (which admonisheth us to cease from doing perversly, and learn to do well) *is defiled.*

Circa An.
1556.

In the third Council also of Millain, they ^{An. 153.} decree, *Let the Bishop carefully prohibit, and*

see to it that it be done, that not only no leapings and dancings, but no riot, playes in honour of the Saints, and other profane actions, unmeet for the worship of those festival dayes, and pious institutions, be any wayes publickly acted on these dayes, or brought in under pretence or occasion of them.

If men brought up in the *Cimmerian* darkness of *Antichristianism*, declining the pure light of the Gospel, like Owls, yet could not, through the splendour of truth, but bear an illustrious testimony to the Lords festival: and thereupon condemned what was opposite to its sanctification, as dances, which they call full of madnels, and wicked sports, by which the Sabbath, on which Christians are to cease from doing evil, is violated: if by no means, under any pretence, they permit leapings and danings to be acted: to how tremendous a judgment do the ill-employed Libertines of this age expose themselves? who now having the face of the Church happily discovered, by the sacred Light of the Gospel, are not afraid to tread under foot the holiness of this day, by giving the reins to pleasures, and dances, running out into folly, so often condemned by the Fathers? As if they made haste to pass over into the heretical tents of the *Heiceta*,^a who in other things following the Churches

^a Damasc
de Heic.

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Churches authority, in their Monasteries, by a company of Monks praised God, using tripudiations, and dances thereunto. A wickedness indeed more becoming Hereticks than Christians. What once the learned Morton in his Catholic. Apolog, lib. 2. cap. 14. related of Tollet, we will appositely apply to the Patrons of dancing on the Lords day. Tollet affirms, that a man is bound, under a mortal sin, to sanctifie a Festival, but he is not bound to SANCTIFIE IT WELL. On the other side, Morton cries out, and that justly, what (the foul ill!) what a sanctifying is this, that wants Well, without which, no action can be acceptable to God? So these mens sanctifying of this day, (while they grant the Lords day must be sanctified, but labour not to sanctifie it well) is rather to be reckoned a profanation, than sanctification thereof. Alas! Are these fruits be- seeming so long a preaching of the holy Gospel? while men do on the Lords day so profusely serve the pleasures of the flesh. The primitive Christians, whose souls are now in rest, celebrated not so the Lords day, who made conscience of intermitting its solemnity upon any occasion.

If on holy dayes we must abstain from law-
ful, and necessary labours, must we therefore
attend upon unlawful, vain, and dishonest
works?

works? God forbid. *The women of the Jews had better on the Sabbath day spin, than dance on their New Moons, as Augustin judgeth. And on Psal. 39. It is better to dig, than dance on the Sabbath.*

But these things are not so to be expounded, as if St. *Austin* had commended the undertaking of gainful labour on that day: but that grave Father doth praise the scope of those men rather, who do apply their just and lawful labour, than their unlawful vanities: as otherwhere he relates of *Socrates*, that swore by flesh, a stone, or any thing that was at hand to swear by: not that he approved *Socrates's* fact, but by this means he would instruct his hearers, that although neither be agreeable to reason, yet it is better to transferr Gods honour to Gods workmanship, than to the works of mens hands. So, although we must not attend on the Lords day, on labour undertaken for gain-sake, but only on Divine worship; yet the good Father judged it better on that day, to employ our pains about labours lawful on other dayes, than about vanities, alwayes unlawful, and severely condemned of God; although neither will very well agree with the solemnity of that day.

If any one till his ground on the Lords day, he violates the holy rest, but if the refore,

fore, he, leaving his husbandry, be drunk, or commit whoredome, shall he not be thought to profane the holiness of the Lords Day? If all profaneness, and carnal delight ought to be banished from the Church, then especially it should, when man doth peculiarly apply himself to the worship of God. If *Tertullian* thought it an uncomely thing, and altogether alien from the Religion of publick joy, to celebrate those dayes which were dedicated to the Nativities of the Emperours, with that vanity, which the Heathens abused in such kind of Festivals, *where* Tert. adv. Gen. c. 35. *as what was acted on the solemn birth-dayes of Princes, would not be thought comely on other dayes:* with what spirit are they acted, to whom unchaste dancings, obscene sports, and mad tripudiations shall seem lawful, on the Day dedicated to our Lords honour? Shall the licentiousness of evil manners be piety? an occasion of Luxury be reckoned Religion? We must rather say with *Tertullian*, That it is for men of the true Religion, to celebrate both the Emperours solemnities, and the Lords day, out of conscience rather than licentiousness. And if any like dancing, I earnestly ask it of him, that he would apply his mind to those spiritual dances, which *Chrysostom* mentions: in which there is much Hom. 1. de Laz. s. 5. p. 220. comeliness and modesty, with which Christians must

must dance, not to the measures of harp and pipe, for they themselves ought to be both harp and pipe to the Holy Ghost: and when others lead the dance to the Devil, these being in the Church, offer themselves the organs and vessels to the Spirit, and afford their souls, as musical instruments which the Holy Ghost should play upon, and move; and they give their hearts as Organs, into which he may inspire his grace. These are those dances of the

* Basil.

Ep. 1. ad
S. Gregor.

Angels, * (and what can be more blessed, than upon the earth to imitate the dance of Angels?) approved by the Holy Ghost,

and worthy the Christian name: in which, he that on the Lords day shall diligently be busied, will not bend his mind to those immodest leapings or dancings, (which Chrysostom calls Diabolical, Hom. 55. in Gen. because where this wanton dancing is, there the Devil is, Chrysost. Hom. 49. in Math.) so often condemned; but will refresh his soul, wearied with the sad burden of his sins, by the spiritual joy of these dances: and prepare himself the better to celebrate that eternal Sabbath in the Heavens, which must be observed for ever with all the Saints. And that this is the solemnity which becometh the Feasts of Christians,

Orat. 48.

in Jul. 2.

Gregory Nazianzen sheweth at large, and exhorts us, to take hymns for timbrels, singing

ing Psalms, for filthy and ribald songs, a clapping of hands when we give thanks, for clapping the hands in the Theatre; gravity for laughter, prudent speech for drunkenness, comeliness and honesty for delicious pleasures. And if it be convenient for thee, when thou celebratest a Festival merrily, to dance, then dance, yet not the dance of Herodias, but of David, when he danced for the resting of the Ark: by which I think mystically is meant, the nimbleness and volubility of our holy journeying, and that which is pleasing to God. Thus he.

Ephrem Syrus gives the same counsel, *Serm. de cruce Dom.* whose testimony deserves to be added here. Let us honour, saith he, the Lords Festivals divinely, not in a worldly manner, but spiritually, not after the custome of the Heathens, but Christians: let us not lead dances, nor effeminate our ears with pipes and harps. -- You, both small and great, men and women, let us in a Christian manner celebrate the Lords Festivals, in Psalms, and Hymns, in spiritual Songs, and Angelical melody. That blessed Soul uttered this, about the Lords Festivity, the reason of all which, is extant in *Chrysostom. Hom. 26. in 1 Cor.* There is, saith he, a time for Prayers, not for drunkenness, and that alwayes, and especially at solemnities. For a solemnity is therefore instituted, not to live filthily,
nor

nor to abound in sin, but to extoll present things.

These and many other testimonies of the Ancients, do shew, that all carnal following of worldly delights, (whereby the sparks of the Holy Ghost being stirred up in the Lords day holy exercises of piety are choaked) by which either Divine worship may be hindred, or the fruit thereof prevented, ought far to be banished from the Christian Church. For it is as sure as can be, as some-

**in Pl. 45. times Ruffinus, that when we are idle and negligent, when we lift not up our mind in heavenly desires, when we grow cold in the love of our Lord, when we spend the day in fables, and wicked cogitations, then we more attend upon the Devil than God. And after; The enemy derides our Sabbaths, when they see us to be at leisure for the idleness and vanities of the evil spirit.*

a Sympos. 1. 4. 9. 5. If *a Plutarch* thought that the Jews did worship *Bacchus* on their Sabbath, because they then strove at their cups and riotings, and gave themselves wholly to drunkenness, (and for that cause called the Sabbath *Καπσις*, which signifies *Bacchus*, or the son of *Bacchus*) how much more truly might he at this day say it of many in the Church, if he observed how they are given to *Bacchus*, *Venus*, sports, and mad dances?
and

and yet these sins do rage all abroad, without danger of punishment, to the great ignominy of the Christian name: for there is no wickedness so heinous, which is not most of all committed on the Lords holy day:

" While the greatest part of men do daily more and more spend the rest of Festival dayes not in praying, not in hearing the Scriptures, for which cause the rest was given, but for all manner of encreasing the corruption of good manners: saying, that they do it for their mind sake, as if they were altogether of Plato's mind, who said, that for that very purpose did God institute such holy Festivals. And he repeats the same complaint, in his Exposition of the Lords Prayer, when he explains the fourth Petition, and thus laments; At this day, no time is usually more spent in all manner of sports, in dances, wanton love, company-keeping, dicing, bargains, and fairs.

These do abundantly shew, that dancings, sports, and fights, were both forbidden of the Emperours and Fathers, that they should not at all be kept on the Lords day: which, he that views the sacred Decrees of the one, and the grave Records of the other, will not deny. Yet when all is done, lest some think (*whom the Doctrine of the* ^{1. Tert. de Specta.} *same delights, and those who release their* ^{29.} *minds*

minds to pleasure, more than is fitting) that not all, but some kinds of those sports, were forbidden, and that only while the Church-assemblies were held, as though the Christian people were at their liberty, to use certain kinds of dances and fights, even upon the Lords day, when the publick Church-assemblies were finished; to whom

*a Tertul.
de Spectac.
c. 1.*

it seems, *a such extrinsecal solaces of the eyes and ears, do nothing interrupt the Religion in their mind and conscience: as though God could not be offended with the delight of man; which, without any prejudice to Gods fear and honour, to enjoy in fit time and place is no sin: lest any one here should think so, I will over and above add something, that may make more for illustrating the genuine sense of the aforelaid prohibitions.*

*Four kinds
of fights
anciently.*

*Ap. adv.
Gent. c. 38.*

And in the first place, this is worth our knowing, that fights, playes, and conflicts, were amongst the ancients under the same kind: and in *Tertullian* there are reckoned four kinds of fights; namely, 1. *Circi insania*, [*i. the folly of the Cirque.*] 2. *Theatri impudicitia*, [*i. the wantonness of the Theatre.*] 3. *Arena atrocitas*, [*the cruelty of the Sand.*] 4. *Xysti vanitas*, [*i. the vanity of the Xyst, or wrastling-gallery.*] In the Cirque, four horses run striving one with another; In the Theatres were acted Stage-playes,

playes, and immodest Interludes were recited ; In the Sand, were setting together wild Beasts, and Fencers ; Lastly, in the Wrestling galleries, there were the *præluia* of these Games, while the Wrestlers were exercised in their Schools, and the swiftness of the runners was tryed. Whence, the same *Tertullian* calls the founders and orderers of these fights, * *Quadrigarios, Scenicos, Xysticos, & Arenarios*. Whatever we meet with to be observed about them, by the searchers of antiquity, it is to be referred to these kinds of fights. And all these are disallowed by the ancients, especially by *Tertullian* and *Cyprian*, in their books which they have set out purposely *de spectaculis*. In which their Idolatrous original (because at first amongst other superstitious rites, they were instituted under the name of Religion) and divers obscene provocations of lust flowing from them, are recited and condemned.

But when the Emperours had embraced the Christian Faith, it seems all other acts but the fights in the Cirque, and Theatre were ceased : and hence it was, that the grave Fathers, being haters of Games, when they write against fights, do not so much make mention of others, as of these two : and against them, from which they judge,

R

that

* *Tert. de spect. c. 22.*

It is not for Christians to be present at fights.

that all Christians should withdraw, they direct a sharp stile enough; neither by their good will, would they have any members of the Church at any time, much less on the Lords day, to be present at them. This the books above cited, *de spectaculis*, do without me saying any thing, abundantly testify.

Can. 51.

The holy, and general Synod in Trulle, forbids those Jesters, as they are called, and the fights of them: and then the seeing of huntings, and those dances that are acted in the Scene. Neither is the time named by them, on which they are prohibited, but they say, that the Synod, καθολικὴ ἀπὸ παντοῦ, forbiddeth altogether: and what is forbidden altogether, is to be done at no time. For (as Zonaras expounds the Canon) the Faithful are to lead their life by the prescript of Evangelical discipline, and not remissly, ἀλλ' ὡς ποιεῖται ἅγιος, i. as becometh Saints. All those things therefore, by which the mind cannot be released, by a necessary remission, and whereupon immoderate laughers are provoked, are by the decree of this Canon forbidden.

Now, if in their judgment, we must not at any time see the actions of Jesters, or Scenical dancings, much less must we on the Lords day, which is expressly ordained by
the

the *Africanes* in the Council of *Carthage*. Can. 67.
St. Chrysostom, Cyril, Ephrem Syrus, Greg. ap. Zona.
Naz. and divers other Fathers, have taught
 the same. The sacred Emperours, *Leo, An-*
themius, and others, have decreed the same,
 whose testimonies are formerly recited in
 this Chapter.

But although the truth of this be largely
 demonstrated, * yet so far is the vigour of Ec- * Cypr. de
 cleastical discipline enervated, and by the spectac.
 languishing whereof, we are thrown down into
 so bad a condition, that now not only an ex-
 cuse, but authority is given to vice. Where- No worldly
 upon, the same falls out in our age, which pleasures
 did sometime in *Cyprians*, there are not want- to be used
 ing *sawning* assertors, and indulgent patrons of on the
VICES, who give authority to vice. These do,
 as we said, batter with a double Ram, the a-
 foresaid truth, confirmed by so many illustri-
 ous testimonies of the ancients. And they
 contend, that worldly shows were forbidden
 of the Fathers, only for two causes, either
 because they were obscene in themselves;
 and of their own nature, and therefore ne-
 ver lawful; or else because they were held
 at such a time, as the publick meetings of
 the Church were celebrated: according to
 them, *honest and sober dances*, as they speak
 notwithstanding the aforesaid Canons and
 Statutes, especially after the Church meet-
 ings

De spec.
c. 2.

Ubi prius.

ings are ended, may safely be used. *How wise doth disputing arrogance think it self, especially when it fears losing any thing of worldly joyes!* saith *Tertullian*. This subtil wit, if any where, appears in this weak refuge. Shall they who decree (as *Leo*, and *Anthemius*) that dayes dedicated to the most High Majesty, be occupied in *no pleasures*, be believed that they would assign any place to them? and although these pleasures afterwards, in the same law, be called *obscene*; yet by virtue of what consequence can it be inferred, that therefore some pleasures there are not obscene, which are not prohibited by that decree? This new, and unheard of distinction, of forbidden pleasures, is to be left to the authors of it, which was unknown to *Leo* and *Anthemius*, when they decreed, that the holiness of the day was to be violated by no pleasures: and which *Octavius*, in *Minuc. Felice*, confesses, the Church was ignorant of, while he answers *Cacilius*, blaming the Christians, for abstaining from *sights and pomps*, which *Cacilius*, then a heathen, called *honest pleasures*: *Octavius* confesses, that Christians abstained from them: *Octavius*, a Christian, takes those for *evil pleasures*, which *Cacilius* a Heathen called *honest*. This is to all men an argument, that the Christians (whose cause *Octavius* pleads against

against *Cacilius*) did repute the pleasures of sights and pomps, as evil: and that for good cause, since (as the *Greeks* have a Proverb, *An ape is an ape, although clad in purple*) by the pleasures of sights, with what painting soever they be whited, the Lords day is not to be violated. Any may see, that the pleasures of pomps or shewes, in the fore-mentioned decree of the Emperours, are called obscene from the effect. For they that follow them, do usually fall into obscene manners: And the word Obscenity is added by the Emperours, not for the distinction, but detestation of pleasures: as when the Apostle, 1 *Pet.* 4. 3. calls Idolatry abominable, or if any one else should call Drunkenness detestable; will any wise man thence conclude, that there is a certain lawful use of Images, or that some Drunkenness is not to be detested? Nothing less St. *Chrysostom* wished, that *games and dances might altogether be left off*: of which he never speaks, without highly detesting them in his mind, and boldly condemns the very art of dancing: which he that exerciseth, if he be asked, why, omitting other arts, he is employed in this? * *he could not deny it to be dishonest and unjust*. If therefore Conscience dictate, as *Chrysostom* thinks, that the very art of this pleasure be dishonest and unjust,

Hom. 38.
in Matth.

Chrysost
Hom. 41.
in Joh.

* De spec.
Ser. 2.

let them who commend them to the Church, see, where those sober and modest dances, which they speak of, can find any place: and to those that expound *choreas ducere*, only of lascivious dances, we will in a form of speech commodious enough, interpret these dances to be meant of all dancing whatsoever: otherwise St. Cyprian had not affirmed, that David * danced before God, unless any should think, that the Bl. Martyr (which never came into his mind) would brand the Royal Prophet with a mark of lascivious, and obscene dancing. And if there be any that think, that dancing be sober and modest, they are at their liberty for me to abound in their own sense: at least, with Octavius, that good defender of the Christian Religion, and other lights of Reformed Christianity, it seems meet for me to repute them as obscene, and evil pleasures. Lastly, let the patrons of those dances, which they call sober, bring forth any testimony out of approved Authors, whereby any dances on the Lords Dayes can be defended, and then we will believe them, that such dances were not prohibited by the Fathers: which, till it be done, we will with the ancients say, we ought not to lead dances, or effeminate our ears with pipes and harps. The ancients cursed those kinds of pleasures,

tures, which then were in use. If the things which at this day are highly esteemed by the world, and are reckoned as sober, had in their age put up the head, doubtless they would have condemned them, with the same zeal, and holy fervour of spirit, as being contrary to the *Lords solemnity*, and which hindred the sanctification thereof. In the mean while, since we see that *sports and dances* by St. Cyril; all pleasures by Leo and Anthemius; *sports and dances*, by the Fathers of Colen; *dancings*, by the Council of Millain, to be condemned; the pleasures of *showes* to be reckoned evil, of Octavius and Chrysostome; to reprehend dances, as leading to the Devil; we affirm, that these worldly showes (which are the very fomes of pleasures, and whose art, witness Chrysostom, is dishonest, and unbeseeming the Christian name) are not to be kept on the Lords day.

Moreover, neither are the fore-mention-
ed prohibitions so to be expounded, as if dances and showes were only forbidden, while the sacred exercises of piety were held on the Lords day in the publick assemblies; which being finished, who will may lawfully be employed in them: for that indeed would be nothing else but * *to go Straight out* *
of Gods Church into the Devils. But God

No dancing after Church-meetings.

* Tertul. de spec. 11. sect. 25.

grant that such a desire of destructive pleasure be prevented from his people. We have in the fifth Chapter declared, that Christians must keep all the whole day holy, and afterwards, God willing, will teach what duties of piety are to be done by Christians, when Church-meetings are ended.

* Chrys.
Hom. 2.
T. 6.

And thus from the premises we find, that the Lords Day is to be violated by no pleasures: * *For we must honour this day with a spiritual honour, not in feasting, and drinking, not in drunkenness and dances, &c.*

The End of the First Book.

THE

Lords-Day.

THE SECOND BOOK.

In Which

It's shewed at large, out of the Records of
the ancients, what things are required
to the sanctification of the Lords Day.

CHAP. I.

The Lords Day ordinary duties were both publick and private : publick Church-assemblies on the Lords Day : the mention of which, we oftener meet with in the following, than in the former Church : Night-meetings ; and why abolished : Meetings before day, and on the day, in the morning, and in the evening.

WHat we have recited in the foregoing Book, do shew, that the Lords day was alwayes solemnized by the Church, and what things they were which did

did ordinarily hinder the solemnity thereof, amongst the men of this world: now we come to those things, in which the solemn sanctification thereof consisteth: for we must not onely abstain from labours and pleasures on that day, but also we must attend upon Divine worship: neither is the rest commanded on the Lords day, to be dedicated to our affections, sports, pleasures, or sins, but to the Worship of God alone: which the pious practise of the Apostles, and of the Church following them, doth declare.

Among the ancients, there were Lords day solemnities, [or ordinary duties] † which were performed in the Church; and what they were, the same author explains in the same Chapter; namely, *reading of the Scriptures, singing of Psalms, Adlocutiones, [q. d. speakings unto] and Prayers.* By those *Adlocutiones* which were uttered in the Church-assembly, the Battologies (as *Pamelius* on that place would have it) frequently repeated in the Mass (as *Dominus vobiscum*, [*The Lord be with you,*] *Pax vobiscum* [*Peace be to you*] *Oremus*, [*Let us pray*] *Gratias agamus Domino*, [*Let us give thanks to God,*] &c. which are in the Mass offices repeated *ad nauseam*) are not to be understood: but by *adlocutiones* in *Tertullian*, are meant the Ministers Sermons

† *Tertul.*
de Anima,
c. 9.
Lords day
solemnities

mons to the people, after the Scriptures were read in the assembly. For those that expounded the Scriptures, spoke to the people by exhortations, admonitions, &c. as afterwards will appear. And in this sense of ours, we meet with the word *adlocutio*, in *Cyprian de Lapsis, sect. prima*.

Those offices also to be performed on the Lords day, are extant in *Clemens, Constit. p. 2. c. 59*.

The Lords day solemnities, wherewith they honoured this day, are the duties that appertain to godliness: whereof some were of a publick, others of a private right: those were to be performed by every Church, in the publick assemblies, and these of the faithful members of the Church, when they were returned home, the publick assembly being ended. This place therefore requireth, that something be added about the publick meetings of the Church, being held on the Lords dayes. In describing whereof, we will first teach, that they were in use with the Church of God, even from the Apostles age. Secondly, we will enquire what was done in them by the Church. Thirdly, we will add something of the places wherein they were held.

Although the ancients (as we have seen in the former book, ch. 5.) did destinate the

Publick assemblies on the L. Day.

the whole Lords day, or the first day of the week, to the exercises of Divine Worship; yet did they hold their publick assemblies at certain hours, and what time remained besides, they spent it also privately in holy duties. Whence we may easily observe, that there was a solemn, and religious observation of the Lords day, both publick and private: the publick was performed in the publick conventions of the Church; and that Christians, in what part of the world soever they lived, so often as they could for persecution, were wont to meet together in one place, to handle the duties of piety, is so clear from divers places of the New Testament, that it wanteth no testimony. These assemblies could not be held without a stated time every week, and a fit place: now we find that the Lords day was destined to keep them on, and that while the Apostles were living, and faithfully discharging the ministry committed to them of the Lord. For, on no day was there wont to be a more solemn and frequented convention of the people in the Church, to hear Sermons, and partake of the holy Communion, than on the Lords day: and this we have proved in the two first chapters of the precedent book, to be a very ancient custome.

The

The Church therefore, as saith *Isychius*, ^{in Lev. l. 2. c. 9.} *hath sequestred the Lords day for Divine conventions*: in which the Worship of God was religiously celebrated: for the dispatching whereof, the Christians met together, ^{They met oftener in the following, than in the former Church} as often as they could commodiously. Yet this must be marked of him that observes the meetings of the Church, that there is a rehearsal made of more meetings which were kept by the later, than the former Church, on the Lords day, by Historians and others that treat of them: not because the former Church, if it could, for the daily persecutions it met with, did not so often hold their meeting; especially whenas we see that the first Christians did sharply contend (in Book 1. ch. 5.) about sanctifying the whole day: but because it being hindered with the cruel flames of persecutions, did meet as often as occasion did occur: but the following Christians were at liberty to meet oftner under the Christian Emperours; and therefore we read, that they met twice upon the Lords day: in the former meeting whereof, they begun the day, and with the other they ended the day; and upon that reason, they afterwards called the one their *Matins*, and the other their *Vespers*. But what, and how many hours were spent at both of these conventions, is not well known:

known : because there was not the same manner of meeting every where, but according to the necessity and profit of the Church, they held their meetings on the night and day.

*Meetings
in the
night.*

The Apostle taught the *Ephesians* both night and day, *Act. 20. 32.* At *Troas* he continued his Sermon till midnight, *Act. 20.* The *Corinthians* met in the evening, *2 Cor. 11.* for about supper time, or after, they were gathered together. But, as I said, necessity commanded their night-meetings : because the Christians being moved with the fear of Tyrants, could not safely meet on the day time.

Vigils.

*In Math.
25.*

The Christians of the following age, retaining their night-meetings, (as also many other things, out of which an huge heap of superstitious rites flowed, by which the clear face of truth breaking out of darkness, was filthily darkened) called them *Vigils* ; and turned them into the Fasts of the night which went before the Holy day : *in which, sometimes they continued till midnight ; witness Hierom in Parab. Virgin.* And sometimes they began their meeting at mid-night.

*Basil. in 114
Ps. T. 1.*

So it appears out of *Basil*, who performed an office in another Church, before he came to some other that were met at mid-night, and waited for his coming.

But

But at this day, *because of the wickedness committed in these nocturnal Vigils*, Bellarmine thinketh they are justly abrogated. *Bellarmino de cultu sanctorum*, lib. 3. cap. ult.

Tertullian, amongst others, makes mention of night-meetings, *lib. 2. ad uxorem*, c. 4. at which, he saith, that an Heathen husband did not willingly suffer his Christian wife to be present. Souldiers, at the command of *Constantine* the *Arrian* Emperour, came to apprehend St. *Atbanasius*, while the people were keeping a meeting in the night with him. *Theodor. Hist. l. 2. c. 13.*

There are testimonies also extant of meetings before day (which are to be reckoned with them of the night) *Tertul. de corona milit. cap. 3.* and the Epistle of *Plinius Secundus ad Trajan.* mentions them, *apud Tertull.* *Ap. adv. Gen. c. 2.*

Passing by the meetings which were in the night, and before day, we will enquire of those that were kept on the day: where, as soon as the Church had obtained peace by the authority of the great Emperours, we shall find that they held their ordinary meetings for the exercise of Gods worship, on the day time: and for that end some certain hours of the day were destined for performance of the publick offices of Religion. For the religious Fathers did with great care

Certain hours appointed for publick meetings.

care provide, that they should neither weary themselves, nor the people committed to their care, with continual labours, in setting all care of refreshing themselves aside. And they judged it more advised, to teach often than long: they therefore selected some hours out of the whole day for publick assemblies.

Julian the Apostate is reported, that he ordered the *Greeks* to live after the same manner as did the *Christians*: and therefore, amongst other things, he ordains, that certain prayers, for certain hours and dayes, after the custome of the Church, should be selected. *Niceph. Hist.* 10. c. 21. which he would never have done, if it had not been a familiar thing with the Church (after whose rule he laboured to regulate the Heathen) to select certain hours of the day for this peculiar use. But on what dayes, or what houres of the day, prayers were made by the Church unto God, *Nicephorus* adds not; only he tells us, that certain hours were selected for this office. ^a *Athanasius* witnesseth, that the *Arrians*, who raged against the *Orthodox*, even as they were met on the Lords day, being guarded with a company of Souldiers, found but a few together; for many of them were gone home for the hour of the day; that is, after the assembly was ended,

^a *Atb.*
Ap. 1.

ed, which the Church observed at stated hours: or as ^a Tertullian speaks, *after the solemnities were done, and the people dismissed.* ^{ma, c. 9.} But neither Athanasius nor Tertullian do assign the hours at which the Church met.

Ambrose mentions the morning hours, at which the people met, *lib. 5. Ep. 33.* where, ^{Meetings in the morning.} what was read out of *Psal. 78. The Gentiles are come into Gods inheritance,* he afterwards calls his hearers to mind for the morning hours. Zeno also Bishop of *Majuma*, although he was well struck in age, yet was he *always present at* ^b *the morning hymns,* ^{b Nic. 12.} and the other holy service, or *antiphons;* ^{un-47.} less hindred by sickness. The Eucharist was administred at their morning meetings; which appears out of ^c *Cyprian,* while he ^{c Ep. 63.} disallows the custome of those that in the morning only offered water, lest they should smell of wine: for which cause, he calls that the *morning sacrifice.* In their morning assemblies, they sung the *63 Psalm* to God. Witness *Clement, Constitut. Apost. lib. 2. cap. 59.*

The morning meetings were kept about nine of the clock. Therefore, in *Conc. Laq.* ^{can. 18.} *it is ordained, that the publick service* ^{apud. Zon.} *should be performed at nine of the clock, and at their Vespers.* And these solemn assemblies

broke up about noon, as witnesseth *Chrysost.*
Orat. de Philogonio.

*Meetings
in the
evening.*

*Sacr. Hist.
l. 5. c. 22.*

The Church also met in the Evening. For they had hymns appointed as well for the evening, as morning meetings, *Niceph. Hist. l. 12. c. 47. Clemen. Constitut. Apost. lib. 20. c. 59.* The Bishops and Presbyters of *Gasaria, Cappadocia,* and in *Cyprus*, did interpret the Holy Scriptures on the Lords day, *and with some,* *always about evening.* Neither can it be thought inconvenient, *Chrysostom* being judge, if the Church hold an assembly in the afternoon: yea, he being witness, *then especially should we meet, and then our bodily food being received, a spiritual banquet ought to be set before us; lest after satiety of bodily food, the soul beginning to be drowsie, it feel some hurt thereby.* So *Chrys.* in the end of the 10. *Hom. in Gen.* He doth the same in the 9th *Hom. ad Populum Antiochen.* And elsewhere he commends those that when they have dined come to Church, *Hom. 10. ad pop. Antioch.* Lastly, he doth often reprove those that are absent from afternoon meetings, *Hom. 10. in Gen.* Many of the ancients do bear witness to afternoon meetings, which, when we speak of the time assigned to the Treating of the Scriptures, shall, God willing, be made manifest.

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For the present it is enough to advertise the Reader, that those, if there be any such, do deceive both themselves and others, who do deny that there were held any meetings in the evening of the Church, before the Council of *Arragon*, that is in the year of Christ 370. The Constitutions of *Clement*, which are held ancient by all, do make mention of them. *Cyprian*, as we ^{Ep. 63:} have seen, took it heavily, that morning Suppers were despised of some delicate persons, that would not smell the savour of Wine, but not evening Suppers: they, saith he, offered in the morning water only, yet when they came to Supper, they offered a mix'd cup: whereupon the learned *Goulartius* judiciously acknowledgeth, that *Pamelius* doth confess, that some in *Cyprians* age, were wont to offer twice a day: although *Pamelius* doth corruptly referr this to private Masses in use amongst the Papists. In the Council of *Laodicea* (which was held before the first Council of *Nice*) there is mention made as well of the evening, as morning Liturgy, (the Fathers speak of the publick service in the Church-meeting.) *Hilary* acknowledges for a ^{In Pl. 64.} great sign of mercy, the pleasures (while the day begins in Prayers to God, and ends in his Praises) of Matins, and Evening-service in

the Church. Divers Treatises also of the Fathers, in the afternoon, which we shall afterwards mention, will teach us, that the Church met in the Evening. But the primitive Christians, as we said, met oftener on the night time in that age which abounded with Persecutions, and being hindred by the wicked devises of the adversaries, could seldome keep a meeting on the day time, as *Basil. Ep. 63. Tertull. de Fuga, ult. cap.* teach us. Thence, therefore, I think, it came to pass, that we meet with seldome mention of a two-fold meeting amongst the Christians of the former Church.

And these things do testifie, that the Church of Christ kept publick meetings, to those that shut not their eyes against the truth. But since sundry in our age do so easily bite with the tooth of detraction, that scarce any thing can be written (though never so elaborate, and studiously composed, which at first by the envy of malevolent persons, may not be depraved, and at last contemned: therefore, I onely add this, lest perhaps some might object, that those things which I have observed concerning assemblies, are to be applied not only to meetings kept on Sabbath dayes, of which I shall speak here.

hereafter, but also to those which were kept on other dayes, besides the Lords dayes, which I deny not. I at least wise affirm this: if they had it in their mind to meet on other dayes after noon, for Religions sake; much more are they to be thought to have done it on the Lords day, which was set apart for this end. And divers fore-cited testimonies do make mention of meetings being held on that day. Lastly, what is said to be done in the meetings which were kept on other dayes, we read that the same was done in the Lords Dayes meetings: although all things which were done every where in these, were not done in those meetings: as hath been observed in the first Book, and third Chapter.

H

CHAP.

CHAP. II.

what was done in the publick Church-meetings. Reading of Scriptures: what Scriptures were wont to be read: Humane writings were read in the Church-assembly. The order of reading the Scriptures. The readers of the Scriptures were ordinarily Deacons. who they were that were anciently called Audientes. The readers of the Scriptures stood in the sight of the whole people.

HAVING observed the publick meetings of the Church, let us in the second place see what was done in them. In them the Church was only intent upon the exercises of piety, divers whereof are found in

* Ap. 2: *Tertull. lib. de anima, cap. 9.* * *Justin Martyr*, and others. † *Cbrysoſtom* saith, there was in those holy meetings, a convention of the Brethren, holy Doctrine, Prayers, an hearing of the Divine Law, or a Communication with God, and discourse with men. *Hesychius* saith, * There was devout Prayer, devout reading of Gods Word, and hearing of the interpretation.

† *Serm. in*
ves qui in
feris tan-
tum con-
stant.
ib. c. 8.
et in
Levi.
c. 24.

pretation. All things, that I may speak briefly, were devout, which are said or done in the Churches of God according to his Law. And all these things may be referred to the Ministry of the word, publick invocation of Gods name, and administration of the Sacraments. So it is evident to us, out of the Holy Scripture, and more pure Christianity, in what things the offices of almost all the worship of God were performed. These are reckoned up, *Act. 2. 40.* although the order in which they were performed be not declared. St. Paul being brought to Troas, some peculiar things fell out, in the description whereof, St. Luke is very diligently conversant; and above all, amongst the rest, an example of a Church-meeting, with all its circumstances, is recorded, *Act. 20.* In which convention, Paul first preached, which exercise he continued till mid-night, and when that was ended, then the Lords Supper was performed. And we must suppose, that the Apostles never preached the Word, or administered the Sacraments, without solemn invocation of God.

When the Apostles were dead, these same things were observed by the following Church, on the Lords day, which, by and by, I will in brief shew. Therefore, not

without reason, have I concluded the publick offices of piety on that day to be performed under these three.

In describing whereof, first, that Divine office of piety doth occur, *The Ministry of the Word* (a word familiar enough to our age) without which, the things of Religion cannot happily be dispatched. Neither were other duties which tended to piety, done without it in the ancient Church. Therefore, in delineating the publick offices of piety, we will first speak of it. Now under the Ministry of the Word to be had on the Lords Day, are understood both the reading of the Word, and the explaining thereof.

Reading
of Scrip-
ture.

First, as often as the Church was gathered together, the Holy Scriptures were read. In describing of which argument, I will point at three things; namely, first, I will shew what Scriptures were read in the Church-assembly; secondly, whose office it was to do this; thirdly, I will add something of the place out of which the Scriptures were read in the Church-assembly.

It is evident out of divers authors, that those Scriptures were read, *by whose reading faith was nourished.* And that is thought by divers men of great name, in imitation of

* Tert. ad
ux. l. 2. c. 6.

of the Jews: by whom, it was an ordinary thing to read *Moses* and the Prophets in the Synagogues, every Sabbath day, *Acts* 13. 15. and 15. 21. This custome of the Jews, omitting ceremonials, was not onely profitable to the Apostles, who upon that occasion every where preached Christ in the Synagogues, out of *Moses* and the Prophets, *Act* 13. 15. and 17. 2, 3. but also was commended by the Apostles to Christians, as often as the Church met: namely, that the writings of the old Prophets should be read and expounded by the modern Prophets, *1 Cor.* 14. 29. *Origen* also witnesseth (although he be deceived in giving the cause for which this was enjoined the Church, of the Apostles) that the Apostles ordained, that the books of Jewish Histories should be read in Churches by the Disciples of Christ. So he, *initio Hom.* 15. in *Jasb.* Moreover, there be some that gather out of *2 Cor.* 8. 18. where the Apostle saith of *Luke*, *With Titus we have sent our brother, whose praise is in the Gospel, throughout all the Churches*, that not only the Scriptures of the Old Testament, were wont to be read, while the Apostles were alive, but also of the Evangelists, about the History and Sermons of Christ. Where, according to them, we may not unfitly observe, that even

at that time the Gospel of *Luke* was wont to be read in Churches. *Paul* is not afraid to adjure the *Thessalonians*, that when that Epistle to them was finished, it should be read to all the holy brethren, 1 *Thes.* 5. 27. and he requires the *Colossians*, that they read the Epistle written from *Laodicea*: and that they should cause that which he sent unto them, to be read in the Church of the *Laodiceans*, *Col.* 4. 16. And *Eusebius*, out of *Clement*, relates, that *Peter* ordained, that the Gospel of *Mark* was to be read in Churches. So *Euseb. Hist.* l. 2. c. 4. and the same author out * of *Irenaeus*, asserteth, that *Matthew* set forth his Gospel for the *Hebrews*, in their own tongue, while *Paul* and *Peter* preached the Word at *Rome*.

* *Euseb.*
Hist. 5.
c. 8.

After the Apostles death, the writings, not only of the Prophets and Evangelists, but of the Apostles themselves, were read in the Church-assemblies, as I have said from 1 *Thes.* 5. and *Col.* 4.

* *Cap.* 2.

Justin Martyr * saith, that the writings of the Prophets and Apostles were read on Sunday in their assemblies. Others afterwards

† *Hom.* 23.
in Num.

confess the same thing. † *Origen*, when he reckons up the works to be performed on the Christian Sabbath, he mentions the sacred reading in their assemblies; where also he speaks of Reading and Treatises: and

in

in *Ex. Hom.* 7. he saith, *The Lord always rains down from Heaven* (namely, when the holy Oracles were read, as he afterwards explains it) *Manna on our Lords day*; whence he concludeth, that the Christians Lords day is to be preferred to the Jewish Sabbath. *Tertullian* * confesses, that the *Ap. adv. gent. c. 39.* Church assembled for to remember those Divine things that were read. And elsewhere, amongst the Lords day solemnities, he affirms, that the sacred Scriptures were read; *de Anima, c. 9.* *Cyprian* mentions this reading, *Ep. 33.* in which he writes to the Clergy and people, of one *Aurelius*, that was ordained a Reader of him, to read the Gospel in the Church, &c. † *Ensepin* acknowledges, that both the Old and New Testament was read in Churches, *Ambros.* in *Epist. ad Socr.* *Ep. 33.* *Aug. de Civitate Dei, lib. 22. cap. 8.* † *De prap. Evangel. l. 4. c. 1.*

These things shew, that the Scriptures both of the Old and New Testaments were read, and in the fifty ninth Canon of the Council of *Laodicea*, it is ordained, that only the Canonical books should be read; and in the sixtieth Canon, they reckon up the names and order of Canonical Books of both Testaments. The same provision is made in the 27th Canon of the Council of *Carthage*, apud *Zonar.* *That beside the Canon*

nonical Scriptures, nothing be read in the Church under the name of Divine Scripture. Only they add the Books of Tobit, Judith, and Esther.

Humane
writings
read in the
Church.

Yet this must not be concealed, not only the writings of the Apostles, and Prophets, but of divers others, (who were famous for piety, and of great authority in the Church) were anciently read in the Church-assemblies. *Dionysius Corinthiacus* apud *Euseb.* reports, that *Clements Epistle ad Corinth.* was read on the Lords day. *Hierom.* in *Cat. Script. Ecclesiast.* witnesseth, that *Effremus* Deacon of the Church at Edissa, came to such renown, that after the reading of the Scriptures, his writings were publickly read in some Churches. The sufferings of the Martyrs were also read upon their Feasts. *Concil. Carthag.* Can. 50. But the Commentaries, in which the Martyrs conflicts were described, were only read over on those days, whereon their memory was annually celebrated; witness *Zenaras* in *Concil. Carthag.* Can. 50. And such humane writings as were read in the Church, are to be understood chiefly of the Psalms and Songs which were devised of them, to praise God by. *Eusebius* mentions these, *lib. 5. cap. 28.* and *lib. 2. 17.* Afterwards, through the Devils subtilty, tares sprung up in the Church, and under pre-

presence of these writings, Hereticks sowed their false Doctrines, which the Fathers in *Trull.* Can. 2. observe, in the Constitutions ascribed to *Clement*, to which, some things forged, and some things repugnant to Faith, are annexed: which evil, that the Fathers might seasonably prevent, they frequently ordained, that no Books should be read in the publick Church-assembly, but the Holy Scriptures: much less, that it ever should be safe through them, that many dreams which they babled out with a rash attempt, like old wife's dotages) of vain-talking men, should be read among the Holy Scriptures, as afterwards, by use, it fell out; because, as we have seen, they ordained, that nothing but the Scriptures should be read in Churches.

Now for the order, according to whose rule, all reading of the Scriptures among the ancients was disposed, we meet with a few things to be observed out of their Records. Whether, namely, in the primitive Church, there were selected parts of the Scriptures which they read; or (as it was familiar with the *Jews* on their Sabbath-dayes) they read the Scripture in order, as the Lords dayes returned, till they had finished that work; this, I say, is not certainly known: onely what parts of Scripture

ture they read, they explained the same for the peoples use, as the necessity of the present times did require. *Tertul. apo. c. 39. Ambr. l. 5. ep. 33.*

But afterwards it doth appear, that there was an order observed in reading the Scriptures. St. *Austin* mentions the order observed by himself, in handling his Lectures upon Scripture, in *proemio Epistole Johannis*. *a* Tract. 6. And he addeth, *a* that the book of the Acts of the Apostles was every year read at an anniversary solemnity, after the Lords Passion. He reports also, that Ps. 21. was wont to be read every year, in the last week before the Passion-day of Christ, all the people being attentive. Tract. 13. in Joh. Moreover also, when there were divers Feasts constituted in the Church, some certain and peculiar lessons of Scripture were read every Feast-day, which were annually so carefully observed, that no others could be more. *Aug. in proem. Epist. Jo.* The same appears from a Sermon of *Chrysostom*, against those that only met upon Feast-dayes: who thinks it unseasonable at the solemnity of *Pentecost*, to continue the Text formerly begun on, and omit the commemoration of the benefits conferred on the Church at that time; and after *Pentecost* he prosecutes the Text he was on before.

I will add no more testimonies for reading lessons out of the Holy Scripture, in the Church-assembly, in a case that is plain enough, lest by repeating many things, I cause weariness in the Reader. I will now relate the second thing which I intended, for the candid Readers sake; namely, forasmuch as the ancients judged the H. Scripture should be read in their conventions, therefore they designed certain persons for to do that particular office, whom they called Readers. *Cyprian* ordained one ** Saturnus* a Reader in the *a Ep. 24.* Church. He tells the Clergy and people, that *Aurelius* a Confessor, was ordained a Reader by him, *Ep. 34.* and he designed the office of a Reader to *Calerinus. Ep. ead.*

Now although this office was offered to some, yet usually it was the Deacons work ^{Deacons read the Scriptures;} to read the Scripture in the holy Church-assembly. *Hierom* reprov'd *Sabinianus*, because, after he had sollicit'd a Virgin to whoredome, *b he, as a Deacon read the Gospel. b Ep. ad. Sozomen, l. 7. c. 19. and Niceph. l. 12. c. 34. do* ^{Sabin.} witness, that this office amongst divers, was translated to the Deacons: and the Deacons ^{4m. 529.} are judged worthy to read what Christ spoke in the Gospel. *Conc. Vases. 2. c. 2.* And there-upon *Optatus*, a Sub-deacon, in *Cyprian, Ep. 24.* is called, *Doctor audientium*, i. e. the teacher of them that hear. The *Audientes*, of whom

Who the
Audien-
tes were.

whom more afterwards, were called those that were lately admitted, as if one should say, the *tyro's* [or new beginners] in the Christian faith, so called, *ab audiendo*, from hearing; who, though they were not admitted to the holy *Eucharist*, yet might be present at the reading of the Scriptures; and therefore the Readers to them were called Doctors, [or teachers.]

In divers Churches also, only the Priests, and upon solemn dayes, the Bishops performed this office, as *Sozomen Hist. l. 7. c. 19.*

Readers
stood in
sight of the
people.

Lastly, they that read the Scripture, stood in a pulpit, or tribunal of the Church, as *Cyprian*, Ep. 34. i. e. in some higher place than the rest, from whence the lessons were read; and *Cypr.* calls that place a tribunal metaphorically; for the tribunal was an high place, out of which Judgment was given to the tribes [or wards.] So that he who performed publickly the offices of Religion in the Church-assembly, was not severed from the presence of the people, into an angle of the Church, there secretly to celebrate the offices of Divine Worship, like some Conjuror, that mutters to himself what he says, (as now it is the practice in Popish Churches;) but in the sight of all he uttered what he had to say, or read with a loud voice, which all that were present might understand: as once the

the holy man Ezra stood in a pulpit of wood, which he had made for the purpose, that he might speak freely in the face of the congregation. Neh. 8. So in Cyprian's age, he that read the Law, and the Gospel of our Lord, being raised up with the advantage of an higher ^{Cyp. Ep.} place, was seen of all the people; that the reading of the Scriptures might better be observed of the hearers, and the reader being set on high, might be seen of the people that stood about him. Eusebius confesses, that the Scriptures were so publicly read in the Temples, that through the world were erected to God, that they might be heard of all. De præpar. Evang. l. 5. c. 1. & Const. Ap. l. 2. c. 57. it is appointed, that the Reader should read out of an high place.

That was also a token of reverence to the Scriptures, as once it was amongst the Jews, Neh. 8. 5. and therefore, because a Bishop at Alexandria rose not up when the Gospel was read, it is recited as an unusual fact in the Church. So *Zom.* 7. 19.

And thus much for the publick reading of the Scriptures every day, especially on the Lords dayes, in use among the ancients.

CHAP. III.

Explaining of Scriptures on the Lords dayes, which was called Tractatus [or treating upon, or handling a place.] whose office it was to do this. who the Clerici were among the ancients. Bishops, q. Watchers, Overseers, Superintendents. The Bishops interpreted the Scriptures: the Presbyters, Deacons, Catechists, and sometimes also private men did the same.

Since the Sabbath was given for understanding the Creatour, and not for Idleness sake, as Athanasius de Sabb. & Circumcis. therefore the ancients have to the uttermost of their power endeavoured, that by what means they could, they might augment the Churches knowledge, by their labours on that day. For this end, the Church being assembled, the Holy Scriptures (from whence the knowledge of Divine things flowes) were distinctly read: after the reading whereof, followed their explication. This was used in the Church while the Apostle was alive. While he prescribes the man-

manner to those that prophecy in the Church, he charges them to look to, that what they speak, they may promote men in the study of piety, while to that work they either make *make use of exhortation, or comfort*, 1 Cor. 14. 3. Neither was the use of prophesying left off in the following Church; as may every where easily be observed in the Fathers.

After the Apostles and Prophets writings, *The Scripture being read, was interpreted* the Minister made an Oration, wherein he instructed the people, and exhorted them to the imitation of such excellent things^a. Ambrose^a interpreted the appointed Lessons, and did apply them to the peoples present use. Origen^a saith, the Christians in their readings, and the explication of them, did exhort the people to piety towards the blessed and great God, and to other virtues, the inseparable companions of piety. Contra Celsum, l. 3. After the ordinary Scriptures were read, saith Austin, I came to my Sermon. The same appears every where out of the Fathers Treatises. *De Civit. Dei, l. 22. c. 8.*

This explication of the Scriptures, with us is called a Sermon, but with the ancients a Treatise. Origen exhorteth to reading the Scripture, and Treating. Hom. 23. in Num. Ambrose l. 5. ep. 33. & Cyprian de bono pudicitie. And they that explained the Scrip-

tures, were called *Tractatores* [Treatisers, or Treaters.] *Hieronym. adv. errores Joh. Hierosolymitan.* saith, he esteems of *Apostles* after one sort, and of other Treaters after another. And *Ep. ad August.* he calls those Treaters, that did interpret the Holy Scriptures. *Aug. Ep. ii.*

In explicating this Section about Treatises upon Scriptures, first, we will consider whose office it was to interpret them. Secondly, the manner which they used in explaining of them. In the third place, something shall be added about the time, at which the ancients did attend these.

In the first place, we will speak of the Treaters themselves. Those to whom the administration of the Word was committed by God, in the Scriptures, they were by a name familiar enough to the Fathers, called *Clerici*, [the Clergy] or in *Clerum ascripti* [admitted into the Clergy] either because *Matthias* was chosen by lot, who was the first that we read of that was ordained by the Apostles (so *Aug. in Psal. 67.*) or because they are the Lords lot, who should possess him for their lot and inheritance, with the children of *Levi* for ever. So *Austin*, in *Prolog. in Psal.* if that Preface be *Austins*. *Hierom* gives almost the same reason, who saith, they are the Lords lot, and because the Lord
him

Clerici
whence so
so called.

Ad Nepo-
ti.

himself is the lot, that is, the portion of the Clergy. The Apostle comprehends all to whom any publick charge in the Church of the *Philippians* was committed, under Bishops and Deacons, *Philip. 1. 1.* Where, under the name of Bishops, he understandeth all that especially executed the office of teaching: and under the name of Deacons, he intimates others that ministred.

The name of *Bishop* is a general appellation, signifying all those that labour in the Word of God, and attend upon the cure of souls. Whence the office of an Apostle is called *ἐπισκοπή*, [a Bishoprick] *Act. 1. 20.* and by the word *ἐπισκοπος*, are elegantly described men that administer the Word according to the Scriptures. For it signifies both indulgently to attend, as shepherds their flocks (as *Jacob, Gen. 32. 38, 39, 40.*) that they may drive away wild beasts from the sheep; and to watch like watch-men, *Ezek. 3. 17. I have made thee a watch-man to the house of Israel;* namely, that thine adversaries come not near thee, who threaten thee destruction. So *Heb. 13. 17.* the teachers of the Gospel are said to watch for the souls of the Church. The Holy Scripture

* calls these watchmen, who watch the actions of all men, and with an aim of religious curiosity, spe out, how every one liveth with his

* *Prosper. de v. l. continent. 1. 2. c. 2.*

household in his house, how with the Citizens in a City. Where the duties of Bishops, or Watchmen is excellently set out. *Ambrose* interprets Bishops, *super inspectores*, [overseers] *lib. de dignitate sacerdotali*, cap. 6.

In Job 20. *Hierom* contends, that they are most truly called *Superintendentes*, because they are to look diligently over [or superintend] every one in their flock: and *Ep. ad Evagrium*, he renders the Greek word *ἐπισκοπῆς*, by *superintendentes*. These words therefore, do not signifie any perfunctory inspection, which only is undertaken for knowledge sake; but a diligent and accurate watchfulness, that ought to be Bishops, that they might make provision of necessary means to feed their flocks, and instruct them to live piously. As *Alipius* was, whom *Austin* *Ep. 35. acknowledges to be a Pastor carefully governing the Lords pasture sheep.*

Under the title of Bishop, both Bishops and Presbyters are comprehended. And though there be some that distinguish not a Presbyter from a Bishop, yet I do with *Austin*, who expounds the words *Oratio, Precatio, & Postulatio*, choose to understand that by these words, which all, or almost all the Church doth often use. *Ep. 59. Therefore,* since according to the custom of the Church,

* *Aug. Ep. or according to the words of honour* * which
the

*the Church useth, the office of a Bishop is greater than that of a Presbyter : the highest Ministry in the Church is now signified under the title of Bishop. The Bishops work was especially to interpret the Holy Scriptures, when the Church was gathered together : and therefore I think their power was of the Ancients signified in the name *Cathedra*, (because chiefly it consisted in teaching.)* *Optatus*^a saith, the first gift of the Church was *a l. 2.* *Cathedra*, whereby is signified, that the Churches power is instructive ; and for this cause, *Aug.*^b confesses, that Christs Chair *b in Pl. 36. conc. 3. de 3 parte Pl. circa finem.* [or *cathedram*] succeeded *Moses* chair. i. e. the Apostles of Christ succeeded the Interpreters of *Moses* and the Prophets.

The Bishops duty therefore is, to instruct the people commended to their care : and *Hierom* thinks^c this ability to be so necessary^c *Adv. Jo- vinianum, lib. 1.* for them, that it can profit a Bishop nothing at all to have the testimony of his virtues in his own mind, except he be able to instruct the people committed to him. And^d *Hilary* ac- *d Lib. 6. de Trinit. non procul ab initio.* knowledges, that by the necessary virtue of his office, he is bound to serve the Church in preaching the Gospel. And therefore^e *Athanasius* excited *Dracontius* to take upon him a *Ep. ad Dracontium.* Bishoprick (to which he was elected) with this reason, because the people by whom he was made Bishop, did expect that he would

*a Ep. l. i.
ep. 24.*

bring them meat out of the Doctrine of Scripture. Neither did the greatest Bishops decline that charge, but rather for a Bishop to abstain from preaching, seemed to ^a Gregory the Great a foul shame, and wicked act, and he saith, that he is dead that walks without the sound of preaching. *ibid.*

Since therefore the principal duty of Bishops is terminated in Doctrine, (to which, by necessity of office they are obliged, and without which, although they otherwise live a pious life, they are not to be adorned with the title of Bishops) their first and principal charge was, to interpret the Word of God (the onely subject for all doctrine of Ministers in the Church, *Luk. 24. 27.*) when the Church was assembled for hearing the same; that the most vigilant Bishops of old did this with great praise, and for the great fruit of the Church, their most learned Treatises, which are extant among their works do testifie.

*Presbyters
explained
the Scrip-
tures.*

But to explain the Holy Scripture, in the Churches publick assembly, did not only lie upon Bishops, but upon Presbyters also, and that *ex officio*. So *1 Pet. 5. 2.* Therefore the second chair in the Church was assigned them by the Fathers. So *Clem. Alexand. Strom. l. 6.* Origen saith, ^b that some Deacons in his age, did seek after the first chairs of them who are

*Tract. 24.
in Math.*

called

called *Presbyters*. If the chair was assigned to them, then it was their duty to instruct the people in the doctrine of the Gospel: if it had not been their duty to feed the Church with the food of the Word and Sacraments, why should St. Paul charge them to take heed Act. 20. unto themselves, and to all the flock, over the 17. 18. which the Holy Ghost had made them overseers, to feed the Church of God? *Augustine* being a yet a *Presbyter*, while *Valerius* was alive, a Possid. de vit. Aug. c. 9. edified the Church with the Word and Sacraments. It was the custome at *Alexandria*, that (although one was set over all) the *Presbyters* kept their Churches apart, and gathered the people committed to them into assemblies, *Sozom. Hist. l. 1. c. 14.* and taught them so gathered together, as an assembly. *Niceph. l. 8. c. 11.* Neither was this power of teaching the people taken away from the *Presbyters* of *Alexandria*, until *Arius*, a *Presbyter*, disputing about his doctrine, introduced a new one. *Sozom. 7. 19.* *Socrates* tells us, that the *Presbyters*, as well as the *Bishops* of *Casaria*, *Cappadocia*, and in *Cyprus*, did interpret the Scriptures, *l. 5. c. 22.* In *Conc. Va-* Am. 529. *sens. secund.* Not only in Cities, but in all *Parishes*, the power of preaching was given to *Presbyters*. *Can. 2.* Yea, this they were to do in the presence of the *Bishop*. *Constit. Ap. l. 2. c. 57.*

The

The dispensing therefore of the Myſteries of God, was committed to Presbyters, as well as to Biſhops, for they are over the Church of Chriſt, and in breaking of the Lords body and bloud are partakers with Biſhops, and likewise in teaching of the people, and in the office of preaching. Conc. Aquisgrav. 1. c. 8. Theſe, and many other things, do ſhew, that with the ancients the publick preaching of the Word was committed to Presbyters, and for this cauſe, it is determined by the Apoſtles ſentence, that double honour is due to them.

An. 816.

1 Tim.
5. 17.Deacons
also ex-
pounded
Scriptures.

In the third place, ſometimes this office of treating out of the Scriptures, was committed to Deacons. For although at firſt they ſaw to the collections, and diſtributing of alms, yet afterwards they performed other offices: in their hands was the care of preſerving all order in the holy Church aſſembly: wherefore a Deacon is ſaid to be conſecrated, not to the Prieſthood, but to the Miniſtry. Conc. Carth. 4. c. 4.

But it is certain, that other offices than thoſe that were committed to them from the beginning, fell to Deacons; yea, in Scripture they begun to uſe Stephen and Philip, to take off ſome part of the Miniſtry, as the Church encreaſed. We read that the Deacons diſcourſed out of Scripture, and preach-
ed

ed the Gospel, *Act. 7.* and *8.* and that *Philip* was one of the seven Deacons, *Act. 21. 8.* So *Austin* thinks too. Who, *ex utroque Quest. in 101. & Can. 2. Conc. Ancyran,* are said, *εὐαγγελισται*, i. to preach; which power they are deprived of, by the authority of that Council, if through cowardize they had sacrificed in the torments.

Fourthly, We read that Catechists had sometimes liberty to teach publickly in the Church. *Origen*, who had not yet attained to the degree of a Presbyter, was asked by *Alexander* Bishop of *Hierusalem*, and *Theoctistus*, Bishop of the Church in the same *Casaria*, that he would open the Scriptures, in the publick assembly of the Church at *Casaria* in *Palestine*. Also *Euelpis* was asked by *Leo* Bishop of *Laranda*, *Paulinus*, by *Celsus* Bishop of *Iconium*, and *Theodorus*, by *Atticus* Bishop of *Synada*. We read these things in *Eusebius Hist. l. 6. c. 20.* *Nicephorus* also relates, that *Origen* did interpret the Scriptures amongst them of *Alexandria*, *l. 12. c. 34.* And no wonder, when private men were sometimes permitted to preach the Word of God; namely, when there were none deputed to that office, who might perform it, nor could be used any means of faith any other way. This did *Ædesius* and *Frumen-* *Theodoret* *tius* among the *Indians*, to their great com- *l. 1. c. 23.*
men-

mendation, and the no small profit of the Church; where there were none executing any Ecclesiastical function, to call together publick assemblies, and perform the Divine Mysteries. *Theodore* also records, that a woman converted the *Iberi* to the truth of Christian Religion, *Hist. l. 1. c. 24.* But none doubts, but that this was done extraordinarily, because this charge was not committed to them, according to the order which is to be observed in the Church: although Bishops were wont sometimes to exhort those whom they knew to be fit among the Laity, that they might thereby something profit the people by expounding the Scriptures, and preaching, to exercise this charge, even in their presence. So *Ensebius, ubi supra.*

CHAP. IV.

The manner of expounding Scriptures in use among the ancients. Treating begun with Prayer. Texts of the Treatises. Scriptures being read, were applied to the peoples use. The Treaters did sometimes stand, and sometimes sit: after Treating followed Prayers: after those were ended, a Psalm was sang to [praise] God.

THEse are they to whom the expounding of Scripture was committed among the ancients: which things being declared, somewhat remains to be spoken of the manner which was observed by them in their Expositions.

In the first place, when they were to treat out of Scripture, they saluted the people. So *Optatus contra Parmenianum, libro vet.* And what kind of salutation that was, is taught in *Const. Ap. l. 8 c. 5.* *Chrysost.* also in *Hom. 3.* in *Coloss.* namely, the grace of our Lord Jesus Christ, and the love of God the Father, and the communion of the Holy Ghost, be with you all, &c. But afterwards it was usual

usual with the Bishops to salute the people in another manner than the Presbyters; which was prohibited in Conc. *Bracarenfi* 1. Can. 21.

Tertull.
adv. Gent.
Apolic. 39.

The study
both of
Praying
and teach-
ing is com-
mended to
the Mini-
sters of the
Word from
the Apostle
in Act.
6. 4.

This salutation being premised, whether without further prayer to God, they set upon their Treating, is doubted by some. But if the Love-Feasts in use among Christians, were not performed without the office of Prayer; (for before they sat down, *they first took a taste of Prayer to God*, and when the Supper was finished, *Prayer determined the Feast*;) if, I say, their banquets were never celebrated but with Prayer to God, much less durst they set upon the expounding of the Holy Scriptures, without the invocation of Gods name being premised. But this I will advertise the Reader of, that the industry of Antiquity hath so carelessly touched this part of holy things, that there is but a very little which at this day we can find delivered in the Records of the ancients, about this matter. And neither is it to be wondred at, nor is it unusual. There are in this age divers Sermons of very learned Divines, published, which are not uttered but with Prayer to God first made, and yet none of those Prayers are prefixed to the printed Copies. We may conjecture the same of the Ancients Treatises, without any injury to

to the truth : which, doubtless, the pious Fathers never entred upon without Prayers to God first premised ; which thing I will now manifest by some testimonies.

The godly Prayer of a certain holy man is extant in [†] *Chrysostom*. I know, saith St. [†] *Hom. 10.*
Chrysostom, a certain godly man that prayed ⁱⁿ *Coloss.*
thus ; Before these words, he said nothing, namely, *we give thanks to thee for all thy benefits, which have been conferred on us unworthy wretches, from the first to this present day; for those we know, and those we know not: for those that are manifest, and those that are not manifest: for what have been done in work or word: for what have been done voluntarily, and involuntarily: for all things that have been made for us unworthy creatures, for afflictions, for recreations, for Hell, for punishment, for the Kingdom of Heaven. We pray thee preserve our soul holy, having a pure conscience, and to make our end worthy thy clemency. Thou that hast so loved us, not to give us thy onely begotten son; wouldest have us to be worthy thy love. Give us wisdom in thy word, and in thy fear. O onely begotten Christ, inspire us with thy fortitude. Thou that hast given for us thy onely begotten, and sent forth thy Holy Spirit for the remission of our sins; if we have willingly, or against our will sinned, pardon it, and impute it not to us. Remember*
all

all them that call upon thy name in truth. Remember all that wish us well and ill. For we are all of us men. And then having added a Prayer of the faithful, as it were for a certain conclusion and winding up for all persons, he having made this Prayer, here he ended. And thus he.

The aforesaid Prayer was rehearsed in *Chrysostom's* presence, but where, or when, it is not evident out of the fore-cited place. It seems to me, without prejudicing others, to have been recited by one that was entring upon a Treating out of the Word of God; especially since he calls him, by whom it was used *αγιος υγιος*, i. e. a holy man. And secondly, he used this Prayer when he begun to speak: for before it he said nothing. Thirdly, *Chrysostom* speaks of his frequent using it, when he himself was also present: but Laicks had never liberty to pray frequently, when any of the Clergy were by; much less when *St. Chrysostom* was present: who yet confesses, that he heard him, *ὁραὸς ἀκούων*, i. so to pray. Fourthly, the whole form of the Prayer shews plain enough, that it was used publickly: for whether-soever he give thanks, or petition God in it, he pleads not only his own cause, but others, and alwayes speaks in the plural number. Fifthly, he seems to speak it with respect
had

had to the Word; for he begs for wisdom in the Word. Lastly, he said nothing before he used it, *ὅτι οὐκ οὐκ τὸν τὸν πῶς ἐστιν*. But it is not credible, that the men of that age did in their ordinary discourses burn with such an ardency of zeal towards God, as that they would not begin them without promising Prayer to God. These things perswade me to believe, that the aforesaid Prayer was used publickly, at the Treating upon the Word: but let the wise judge.

Basilins M. shews, that Prayers were wont to be said by the whole assembly, after that the President went up into the Pulpit to teach, or expound any thing out of the Scriptures; for he makes this the beginning of his Sermon: "I need the Prayers of
 "them that love the Lord, that by the grace
 "of the good God and his Christ, the holy
 "and good Spirit may admonish and teach
 "us, those things it hath heard from the
 "Lord, and may direct our mind into the
 "way of peace, and into sound words to
 "the edifying of faith. *Basil. de Baptism.* *Austin* useth the same preface, when he begins his fifteenth Sermon, *De verbis Apostoli.*

Cyprian spoke not only the words which came from the fountains of the Scripture, but with the words he joyned Prayers, and requests to God, that both for himself and his auditors

*De bono
 pudicitia.*

he might both open the treasures of his Sacraments, and also that he would give strength to supply them with what they should know. These things shew, that the Blessed Martyr at his Treating out of the Scripture, did pour out Prayers to God, that what he said might be useful both to himself and his hearers; for without Gods mercy, all the watchfulness of a Pastor is in vain. Therefore did *Cyprian* adjoyn Prayer to his Treatises, to implore the mercy of God, that what was heard might turn into deeds. Yea, *Austin* judges, that Prayer is so necessary to him that is to treat upon the Scripture, before he begin that work, * that none, in his opinion, ought to teach them before he pray, and that at the same time, before he let loose his tongue to preach, he lift up his thirsty soul to God, that he may cast up that which he hath drunk in. And afterwards, cap. 30. Let him that is to speak to the people, pray that God would give good words into his mouth, &c. And what *Augustine* required of other Doctors, with great devotion he performed himself, in that he earnestly begged of God, when he spoke to the people, that he † might utter what was true, and suitable in his Sermon, and what the hearers might understand, and what they might believe.

2. When the Prayer was ended, they entered

* De doctrin.
Christiana
l. 4. c. 15.
§ c. 30.

† De verbis
domini, Serm.
51.

tered upon the Treatise: and they were usually wont to preach to the hearers out of the Lessons of Scripture which were then read. *Tertullian* ^a saith, that the Lessons of Scripture were rehearsed in the assembly, as the quality of the times required, either to forewarn, or to call to remembrance: that is, they applied the Scriptures that were read, to the quality of the times. So sayes *Justin Martyr*, the President instructed the People with his oration, to imitate those things which were read in the Records of the Prophets and Apostles, ap. 2. *Ambrose* applied the ^b History of *Job*, and Prophecy of *Jonas*, as he read them, to the use of his hearers. *August. Tract. in Joh. c. 12. & 13.* and the same appeareth every where from those Treatises. *Origen* saith, that he intended briefly to admonish his hearers, of those things that had been read, Hom. 8. in *Levit.* *Athanasius* saith, in the beginning of his Oration *De Semente*, we have heard now how *Jesus* went through the corn fields, and how he healed the withered hand; wherefore I think it convenient, if we discourse a little upon the Lesson in the Gospel.

Sometimes they also did interpret that place of Scripture, which the people were greatly desirous should be explained unto them: which the words of *Basil M.* who

De Baptif.

was about to make a Sermon to the People on Christs Baptisme, do testifie. For he saith, *that he entertained with a ready mind, their pious admonition in Christ, about the most glorious baptism of Christ: and acknowledgeth, that he will be very ready to speak of it according to his ability.*

Scripture was to be applied to the peoples use.

Thirdly, in their Treatises they look to this, that what was read should be applied to the peoples use. So *Tertull. ap. c. 39. Justin Martyr, Apol. 2.* saith, that the President did exhort the hearers to the imitation of what was read: and not without reason; for to preach, is, according to *Isychius, in Levit. lib. 2. c. 9.* to exhort the people. *Origen contra Celsum, lib. 3.* affirms, that the Christians expounded the Scriptures as they read them, that they might exhort the people to piety towards God, and unto other virtues. Ambrose also accommodated the Scriptures, as they were read, to the present use and edification of the people, partly, by teaching, and partly, by reprov-
See the beginning of *Serm. 5.* The same he does in *lib. 5. Ep. 33.* And *Chrysostom* confesses, that he fulfilled that charge, by *convincing, rebuking, and admonishing.**

* *Serm. ad eos qui in festis tantum conveniunt. t. 8. p. 8. Treators sometimes good, and sometimes false.*

Moreover, these Treators, as they expounded the Scriptures, did sometimes stand, *1 Cor. 14.* and sometimes they sat.

For

For the Bishops seat (whose office it was chiefly to treat out of Scripture) was set in the midst of the Church, on either side whereof the Presbyters sate. *Constit. Ap. lib. 2. cap. 57.* When Chrysostom preach'd unto the people, he sate in the pulpit, or chair, as his manner was. *Niceph. lib. 13. c. 4.* Chrysostom himself confesses, that he sate in the pulpit and taught. *Hom. de non contemnenda Ecclesia, t. 7. p. 891.* All sate when they taught the people, in Optatus his time; although Hierom taxeth the superciliousness of some Bishops, smelling of the pride of this world, who, being set as in a watch-tower, will scarcely vouchsafe to look upon mortal men, and otherwise their fellow servants. And the Epistle of the Council of Antioch reckoneth this amongst the portentous manners of Samosatenus, that he, being not content with a mean one, as a Disciple of Christ, hath erected himself an ascen in the Church, and a chair of state, like one of the Princes of this world. *Euseb. Hist. 7. c. 24.* Gregory Nazianzen also nippeth the pride of Ministers, who sit upon high thrones, and that lift up their superciliousness higher than the Theatres themselves. *Hierom. in Gal. 4.*

Fourthly, As they begun their Treatises with Prayer, so when they were ended, they

They conclude the Treatise with prayer

they stirred up the people to call upon God. This did *Athanasius*, when he ended his Sermon de Semente. But because, saith he, our discourse hath proceeded far enough, let us arise and stretch forth holy hands, that having called upon the God of all things, we may enjoy his assistance, through Christ our Lord. The same did *Basil*, as appears from the end of *Hom. 7. Hexaemer.* When the Minister, saith *Justin Martyr*, hath finished his Sermon, we all rise up, and pour out our Prayers, *Ap. 2.* After exposition, the Priests by appointment lift up their hands to Heaven. *Isychius* in *Levit. lib. 2. c. 9.*

The Prayer of St. *Austin*, which he uled after all his Sermons and Treatises, is extant in the end of his Commentaries upon the Psalms, in these words; *We, being converted to the Lord God, our omnipotent Father, let us with a pure heart give him, so far as our weakness is able, great and unfeigned thanks, praying with our whole mind, for his singular meekness, that in his good pleasure he would vouchsafe to hear our Prayers: and that by his power he would expell the enemy from our actions and thoughts; multiply our faith, rule our mind, afford us spiritual cogitations, and bring us to his blessedness, Through Iesua Christ his Son, and our Lord, who liveth and reigneth with him, being God, in the unity*
of

of the Holy Ghost, through all ages. Amen.

This very same Prayer is extant also *Serm. 30.*

de verbis Domini.

Lastly, when Prayers were ended, they ^{After} sung Hymns [or Psalms] to God. It is or- ^{Treating} dained; *Concil. Toletan. 4. Can. 11. circ.* ^{they sung} *Psalms.*

ann. 671. that not before, but after the

Gospel be preach't, Hymns be sung. So *Basili.* ^{Ep. 63. ad} Neither did they begin to sing Psalms; be- ^{Neo Ca-} fore their having made confession to God, they ^{sari.}

rose up from Prayer. *Chrysostom* teaches the

same from the example of Christ. *Hom. 83.* in *Matth.*

CHAP. V.

whether the bare reading of Scriptures in the Church-assembly be properly preaching? and how the reading of Scripture may be called preaching?

THese are the things which are chiefly to be observed touching the great labours which the Fathers took in their continual Treatises upon the Holy Scriptures: whom, he that shall seriously observe, will

evidently find, with a small ado, that the pious and laborious Fathers in instructing the people, were not of that mind, as if the naked reading of Scripture were sufficient to instruct the Christian people in the understanding of them, without undertaking any farther explication of them to the peoples use: which divers Treaters of this age are not ashamed to urge. They that assert this, do either not excell in any faculty to interpret the Scriptures, or the Holy Ghost hath indued them with no meet gifts to undergo that office, (to which they are wanting, through their carelesness) with dexterity, and to the Churches great profit. And that such should stand for the bare reading of Scripture, and decline painful treating out of the same, I no more wonder at them, *than at the Fox, (as it is in the fable) that had his own tayl cut off, the want of which he thought himself truly disgraced by) who perswaded the other Foxes also to cut off their rayles, (as if they were both a burden and blemish to them:)* So these men, being unfit to expound Scripture themselves, could not envy others this ability. If these mens eye (Mat. 20. 15.) be not evil, out of which in due time it would be convenient to pluck their beam, let them consider.

As for those that judge they may safely
for-

forbear labour in expounding the Scriptures, although they be of God endued with a tolerable ability to undergo that burden; I cannot without grief of mind consider, and admire their slothfulness, and yet they contend for the Scriptures, as if to them nothing was more dear than reading of the Scriptures, which they glory of before others, that they highly value. When the learned Divine Mr. S. A. seriously weighed the temper of these men with himself, it came into his mind, how *Aurelius Fuscus* blamed *Livy*, for commending *Thucydides* writings: for he praised *Thucydides* writings; not for *Thucydides* sake, but because he thought that he could the more easily overcome *Sallustius*, if he preferred *Thucydides* first: so any man, though of no fine judgment, may here smell out these mens disposition: they commend the bare reading of the Scriptures to the Church, not because they are delighted therein, but that under this pretence they may oppose their necessary explication; in which, while they give up themselves to idleness, they observe others, not without some stomaching, earnestly to bestow their pains.

There is no body so shameless, as to deny, that the reading of Scripture in the Church-assembly, is necessary for increasing both How reading may be called preaching. the

the faith, and knowledge of the people: and he that readeth Scripture, doth after a manner preach them, I deny not: since any may either by hand or writing, evangelize. i. e. declare abroad. But this word *Preaching* is here more strictly to be taken: under which, after reading of the Scriptures, (alwayes in use and esteem in the Church of God, as formerly hath been shown) both their interpretation, and application to the Hearers, are comprehended, which the Fathers used, when the reading of Scripture was ended, as the testimonies cited in the fore-going Chapter do manifest. Nor do the Scriptures say otherwise: for it's said, *Act. 15. 21.* that *Moses was preached, when he was read every Sabbath day*: because it was a custome of the Jews to interpret the Scriptures as they were read, *Neh. 8. 4, 7, 8.* The Elders of the Levites interpreted the Law, when it was read unto the people. *Philo Judæus* makes mention of this custome, who was coetaneous to the Apostles, in *Euseb. de preparat. Evang. lib. 8. c. 2.* When the Priest, saith he, or one of the Elders reads the Law, καὶ ἰσχυρὸν ἔκρυπτον, he expounds it severally, (we use that word, when we bring a more full exposition, and rehearsal of a thing) and that through the whole seventh day. And if no more than a
naked

*Act. 15.
21.*

naked reading of Scripture had been required to constitute a fit Minister of the New Testament, St. Paul having obtained an Embassy from the Lord to preach the Gospel, had not dealt seriously with God, *when he would have an open mouth, and free to preach the same granted*, which yet he did with all his heart, Col. 4. 3. where he is to be thought to ask for something more than a faculty to read the Scriptures. And when the Lord taxeth the watchmens blindness in *Isaiah, Is. 56. 10.* whom he calls *greedy dogs, feeding themselves, that are ignorant*, doth he only brand them for being ignorant of reading Scripture? Moreover, if nothing were required by a Minister of the Gospel than reading of the Scripture, then he that once shall read them in the sacred Church assembly, must straightway be said to preach them, as though he had abundantly fulfilled the part of a gallant Treater; and so at length he that being called before a tribunal into judgment, for being guilty of some smaller crime, and shall, according to the custome of some Kingdomes bottomed up on obsolete Canons, distinctly read some part of the Holy Scripture, which the Judge offers him, that he, having some milder punishment inflicted, may escape with his life, for his skill in reading; I see not why such a watch-

watchman should not be judged acute, and fit enough, because *he readeth as a Clergyman*: and *ὁ δὲ ποιητὴς τοῦ λόγου τοῦ ἀληθοῦς, ἰ. ε. τοῦ διδόντος τὴν ῥῆσιν τῆς ἀληθείας* (to undergo which task, if we ask Paul, he will answer, *ὅτι ἴκανός ἐστιν, ἰ. ὁ ἀρκούντων*, i. *who is sufficient?* 2 Cor. 2. 16.) will according to them be nothing else but to read the word of truth distinctly: and at last it will come to this, that the religious education of youth in the Universities, that they may make themselves better furnished to undergo the charge of preaching the Gospel, will be in vain.

How little the defenders of this opinion do differ from the *Gnosimachi*; let them look *De Heres.* to it. *Damascen* witnesseth, that they were such adversaries to the knowledge of Christians, that they said, *that it was a vain, and less necessary labour in them, who sought for any knowledge in the Divine Scriptures.*

But who will there be found desirous of Divine knowledge, that will not be weary of these fooleries? and what to judge of the premises, *viz.* Whether a Reader of Scripture may deservedly, and properly in the Church of God be called a Preacher of them? let the wise judge of it. Since Preaching cannot univocally be predicated of simple reading of the Scriptures,

tures, and their interpretation and application. For Preaching hath reading previous to it, but reading of Scriptures doth not contain in it their explication. I will add nothing of the difference in the words,

κηρύσσω, κηρύττω, κήρυξ, ἀναγγέλλω, ἀναγγέλλω.

CHAP. VI.

The time assigned to the Treatises of the ancients; namely, how long they continued their Treatises, were not long, usually about an hour: but they were not tyed to an hour: None was to go out before the Treatise was ended.

FOR the fuller discovery of these Treatises out of Holy Scripture, something is in the third place to be added, of the time assigned by the ancients to their Treatises: touching which, a double question doth occur: first, how long their Treatises lasted, secondly, how often treated they in the week.

For the continuance of their Treatises, *their Treatises were not long.* the Fathers troubled themselves but a little:

tle: and therefore they continued their Sermons an hour, and sometimes longer: and that they were not long in their Treatises, may be observed from *Origen's*, and all the other Fathers (who drew not out their Sermons to any long time with the people) their manner of Treating. For they thought it to be much more advised to teach often, than long: and those who Treated out of the Scripture, looked to that, of which once *Hierom* admonished *Augustin*; namely,

* *Aug.*
Ep. 11.

* *lest the Sermon being drawn out too long, could not be understood; for they knew well enough, that a satiety in a Sermon was no less an enemy to the ears, than too much meat to the body, as Greg. Nazianz. Orat. 42. therefore, lest their unpleasant prolixity should beget in the Hearers a loathing of the Sermon, they were cautious for this respect.*

† *Hexam.*
Hom. 8.

Basilus M. † being moved with this consideration, ended his morning Sermon [the sooner] lest he should make his auditors more dull against the evening assembly.

* *Hom. 3.*
de Lazaro,
v. 5. p. 242.

Besides, they judged, that holy Doctrine was to be instilled by little and little, for defect of understanding in the people: which * *Chrysost.* declares by a similitude from a Mother that makes way to bring a sucking infant to solid meat: she doth not pour much at once into the mouth of a meer infant, lest, what was

was poured in, be forthwith cast up again of the child : therefore the mother doth pour in by little and little, and so what is given, is presently by the child sent through him without any trouble. After this manner, the Fathers propounded not many things to their hearers, at one and the same time, lest what they had proposed, should slip out of their Auditors minds; and therefore they chose rather to propound what they had to say, at distinct times. *Chrysostome* also, *Hom. 15. in Gen.* assigns this very reason; namely, that they might better consider with themselves what they had heard.

But although they did not protract their Sermons very long, yet was there a time set for the doctrine of the Sermon, that neither the Teachers should weary themselves with the multitude of words, nor the hearers. * And he that shall say, that the time of a whole Sermon was determined within the space of about an hour, will not much miss it : as appears from *Basil's* second Sermon in *Psal. 14.* where he saith, that he could not finish yesterday his Sermon with them, under an houres space, and what remained, he deferred till the following day. † *Origen* reprov'd some men that rather followed their worldly, than spiritual affairs; * *Chrys. Hom. 2. de verbis Isaia, c. 5. P. 132.*

† *Hom. 2. in Num.*

affairs ; because they assigned one or two hours of a whole day to God, and come to prayer in the Church ; but spend their principal care about the regard of the world and their belly. From which, it's given to understand, how long they were present at the Church-assembly ; namely, one or two hours.

Austin confesseth, that he carefully avoided speaking in his Sermons to the people, of the abominable sin against the Holy Ghost, because he could not finish this question, which of all he judged the greatest, *a within the space of an hour.* (namely, at the publick-assembly.) The same appears out of *Chrysostom*, when he reproves those that forsook the Communion, and Congregation of the Saints ; especially, because, *whereas the week having an hundred sixty eight houres, God hath set apart one for himself, and they would spend this about secular, and ridiculous matters.* Hom. de Euchar. And elsewhere, Hom. de non contemnenda Eccles. t. 7. p. 891. he makes mention of two hours in which the Church is to attend spiritual affairs. *idem*, t. 5. p. 523.

*Treasures
not tyed to
an hour*

But they were not so tyed to an houres space, as that upon any necessary occasion emerging, they might not continue their Sermon longer to the people.

ple. What *Austin* ^a answers to *Orbicus*, ^a Ep. 36. about the continuance of Fasts, may be referred hither; *he thought that if any necessity arose, a dinner was not to be preferred to a more urgent action.* Which he confirms by the example of the Church, *Act. 20.* which thought it not much to hear *St. Paul* continuing his Sermon till midnight. To judge the same of Treatises (which upon some urgent necessity, may be longer continued than ordinary) who will judge it to be alien from the Christian Faith?

Yet whether their Treatises were long ^{No going out before the Treatise ended.} or short, he that went out of the Auditory, before the Treater had finished his Sermon, was obnoxious to the Churches censure. *Chrysostom*, for this cause, doth ^{Hom. 83. in Matth.} severely pinch some that waited not for the last sentence of the mystery. And elsewhere he requires it of all, that none go out of the Church before they be dismissed. For if any went out before the dismissal, he was, as a fugitive, required his reason. *Homil. de non contemnenda Eccles.* In the fourth Council of *Carthage*, Canon 24. it is provided, that he that goes forth while the Priest is speaking, shall be noted with the terrible censure of Excommunication. See the twenty eighth Canon *Concil. Aurelian. I.*

ann. 507. Also Can. 27. Concil. Agathensis, ann. 306.

Lastly, Because the Auditors were not to go out of the Church-assembly till the end of the Treatise, the Treaters, when they had ended their Treatises, conferred their help in pouring out their Prayers; as formerly hath been shewn in the fourth Chapter. I onely add this, that *Chrysostome* commends his hearers that received his admonitions with great chearfulness, and that they were not offended with their prolixity, but preserved a continual desire of hearing, with an extreme settledness of vigour, even to the end. *In princip. Homil. 15. in Genesis.*

CHAP. VII.

The ancients Treated every day out of Scripture : and did not prohibit those that taught others diligently, from that their diligence in teaching.

IN the second place, it will not be unprofitable to find out, how often we read that this was done by the ancients, within a weeks compass, or how often the Fathers were wont to treat out of the Scripture to the people. To which question I answer briefly, and say, that they buckled themselves to this work every day, (as occasion offered) but especially on Lords Dayes, on which they were not wanting twice to sustain this labour, when they had liberty for persecution.

But because this, through some mens prejudice, may seem a thing hard to believe, we will plead with the very testimonies of the gravest authors, and will teach both, by the grace of God, out of their records.

In the first place, they used to preach to the people every day, which will appear to him that looks into their Treatises. For

The ancients Treated out of Scriptures every day

how often do we meet with this phrāse in the beginning of their Treatises, *Yesterday's Sermon?* --- *Ambr. de Sacramentis*, l. 5. c. 1. Also l. 3. c. 1. also *Serm. 92.* which he begins in the same manner.

Chrysostom thinks it necessary that a Bishop should preach every day; and he shews the fruit of this diligence, *that by continuance in teaching, the auditors minds might retain the Sermon.* *Chryl. de sacerdotio*, lib. 6. And what burden the grave Father imposed upon other mens shoulders in this business, yet he declined it not himself through a Pharisaical austerity, though it were hard to be born, which his Sermons shew.

Ye made yesterday, which had been the Devils Festival, to be the Spirits Feast-day, because ye received what we said to you, with a great desire of mind, &c. *Hom. de Lazar.*

Hom. 34. in Gen. he saith, *Ye learned yesterday the excellent modesty of the Patriarch*

Hom. 22. in Gen. thus he begins; *The reliques of yesterdayes table, I set before you to day.* Such prefaces as these do frequently occur in his Homilies.

Hom. 5. ad Populum. *Although I have spoken to you of this matter, yesterday, and the day before yesterday, yet shall I not persuade you to it to day, nor to morrow, nor the next day after to morrow, &c.*

Hom.

Hom. 13. ad Populum. *With the same beginning, and like prefaces, with which I begun yesterday, and the day before yesterday, I will also begin to day.*

These, and many others, that may be observed in him, do plainly shew, that he performed the office of Treating out of Scripture every day to the people. *Greg. Nyss. Orat. 2. de 40 Martyribus*, makes mention of the things he had spoken the day before to the people; and in an Oration next after that, he calls to their remembrance what he had declared yesterday.

Austin thus begins his second Sermon in Psalm 68. *The later part of the Psalm upon which we spoke yesterday to your charity, remains to be explained by me to day.* Tract. 16. in Job. he mentions, *Yesterdays labour, and yesterdays lesson.* Tract. 18. in Johan. & Tract. 21. He begins Tractat. 22. after this manner, *This dayes lesson out of the Gospel follows the Sermons that I repeated to you, yesterday, and the day before yesterday, &c.*

Cyprian by his daily Treating out of the Gospels, endeavoured to encrease the faith and knowledge of his hearers. *Nicephorus* affirms, that *Alexander* comforted the Church daily, with his Divine instructions. *Hist. l. 8. c. 5.*

And thus much for the daily labours of the Doctors of the Church, which they spent in the explication of Scripture: whose diligence was so great, over their flocks commended to their charge, to feed them faithfully with the bread of life, that they would not abstain from the continual labours of Treating. They became not at that time lookers after their secular affairs, *relīcta cathedra* [i. leaving the chair] (which thing was a grief to *Cyprian, De lapsis*, sect. 4.) as afterwards they were; or did they grow too rank with excessive stipends: but, as their chief charge was bounded in Doctrine, so they thought not much to bestow their most diligent labour in this office, though very toylsome: and the more frequently and officiously they executed the charge of preaching to the people, the greater honour had they from all good men, according to the Apostles Canon, 1 *Tim.* 5. 17. which *Theodosius junior* did piously observe. *Sacr. l. 7. c. 22.*

Nor do I remember that I have read any where in the ancients, that any man was interdicted (who being not deprived of the faculty of preaching, by the Church, or was not subject to its censure) that he should not, so often as conveniently he could, instruct the people committed to him in the know-

knowledge of the Scriptures. *Cyprian* asked the Presbyters, in his absence, that they would seriously execute both their own, and his part, in the instructing the Church of Christ, *Ep. 5.* and he commends the Presbyters that did corroborate every one with their daily exhortations, *Ep. 40.* The *Roman* Clergy exhorted the Clergy of *Carthage*, to constancy in executing their office, and to encourage the Christians to persevere in the confession of Faith, and detestation of idolatry, by arguments drawn out of the Holy Scriptures, *Cypr. Ep. 3.* But neither *Cyprian*, nor the *Romans*, did prohibit the Presbyters of *Carthage* from the diligent function of this office: but provoked them forward to perform it upon every occasion that was offered. This *St. Chrysostom* teacheth elegantly and pithily *Homil. 15. in 2 Tim.* while he excitemeth all the Doctors of the Church (whom he contends ought so to be called, because they teach) to labour in the Word and Doctrine, and stingeth some, that say, that there is no need of the Word and Doctrine: because, in his judgment, it tendeth no little to the edification of the Church, if those that are over the Church excell in the grace of teaching: without which, many things in the Church-

discipline will perish. He doth not therefore greatly reprove those that applied themselves to Doctrine, but shews, they are to be greatly honoured.

CHAP. VIII.

On the Lords Dayes they were wont to Treat twice out of the Holy Scriptures.

THat the ancients, when a fit occasion was offered, did treat out of the Scripture every day, their own records do teach us: but, as I said in the former Chapter, they especially buckled themselves to this work on the Lords day: *a* For it becometh those that are set over Churches, on all dayes, but especially Lords dayes, to teach all the Clergy and people the oracles of piety, and the right Religion.

a Can. 19.
Concil. in
Trullo.

And as they took pains to explain the Scripture every day, so they judged, that all times of the day were fit for a spiritual discourse, Chrys. Hom. 10. in Gen. Yea, though night grew on, himself being judge, it prejudiced

diced not spiritual Doctrine. And hence it was, that we read, that the ancients explained the Scriptures not only in the morning, but evening (for at both times the Church assembled, as is shewn in the first Chapter;) This their very words will tell us.

It appears from the beginning of *Basil's* ^{Two Treatises on the Lords day.} second Hom. that one of those Sermons was had in the morning, and the other after noon: for he saith, *We took time in a few words from the first dawning of the day, &c. Hexaem. Hom. 2.* and he kept the second Hom. about the evening. While on it he interpreted the evening Hom. of the first day, he saith, *These our discourses of that evening, being now occupied from this evening, do here put an end to our Oration. Hexaem. Hom. secun. circa finem.* And he saith in the beginning of his third Hom. that one part of these Homilies brought morning aliment, and the other evening joy to his hearers.

In the end of his seventh Hom. he admonishes his hearers to give thanks, and to talk among themselves of those things which both early, and in the evening, his Oration yesterday had offered them.

In the conclusion of the eighth Hom, he puts an end to the morning feast, lest the exuberant

uberant satiety of speech make his auditors more dull to receive his evening banquets.

Hom. 9.

In the beginning of the following Hom. had upon the same day, he saith, that his Oration *had set a banquet before his auditors in the morning*, and that Oration was had about the evening: for he concludes it in this manner, *Behold, the Evening time commands us silence, the Sun being now set a pretty while since, here therefore we think it meet, that this our Oration should bring us to our bed, or rest.* All these to testifie that Basil the Great held a double Treatise out of the Scriptures the same day. For he makes mention both of his evening and morning labour undertaken in performing that office by him.

Neither did Great Chrysostom give place to Basil, although he was called *Magnus*, in the diligent treating out of Scripture, who *saith, what we have said to day, is very like to that which we yet have determined to speak to day.* Hom. *oportet haereses esse.* That place doth shew evidently enough, that Chrysostom preach'd twice on one and the same day; and if the Church were but to meet once a day to hear the word of God, with what face could Chrysostom have reproved those his auditors that refused to come after *their carnal table to a spiritual banquet?* which

2.5.p.362.

which thing we find him to have done not once. So *Hom. 10. in Gen. & Hom. 9. ad Populum.* Contrariwise, he commends those that obeyed this admonition, *because when they had dined they met in the Church. Hom. 10. ad populum.*

In the beginning of 67 Oration, T. 6. of the Greek Edition, *καταβύβουλος ὡς τὸ τὸ εὐδαιμόνως*, &c. he saith, *that he, being wearied with the labours of the morning Sermon, reserved the rest, (namely, till afternoon) and was wonderfully refreshed with the presence of Flavianus.* This testifies, that he preached twice that day, otherwise Bishop *Flavianus* had not been present to hear him in the afternoon.

He that shall look into the beginning of the second Sermon of *Austins* in *Ps. 88.* will grant, that *Austin* did the same. For he commands his auditors to *bend their mind to the rest of the Psalm, of which he had been speaking in the morning.*

Being content with these authorities of the Fathers, (although we meet with much more in them) we will add no more. And he that shall weigh these in an equal balance, will with a little adoe find, that these grave Authors did endure the labour of Treating twice a day out of the Scriptures. Now, if any one (whose palate nauseating

Clj.

the

Answ.

the old path that leadeth straight to the eternal salvation of the soul, and seeking a new one, the premises do not please) shall object to me, that from the aforesaid testimonies it is not evident, that the Fathers did undergo those labours, in interpreting and treating out of the Scripture twice on the Lords day, which I should have proved : Surely, he that shall say so, will not work me much trouble, nor will he enervate my opinion of the Fathers labours declared in this sense ; unless he shall first demonstrate, that the Church did on all dayes besides the Lords, keep evening assemblies (on which they had these Sermons) and that they laboured to sanctifie other dayes more than the Lords Dayes ; which thing, I suppose, he will demonstrate from their grave writings, about the time of later *Lammas*.

Moreover, if on other dayes, on which the Church was permitted to attend on worldly labours, they took pains in so often interpreting of Scripture, who will be so far a stranger to right reason, as that he should believe, that they would not bestow so much labour for this business, on the Lords dayes, (on which they, abstaining from all others, were only intent on Divine worship) ? much rather, and better should they say, in my judgment, if on other

other dayes they Treated twice out of Scripture; they would, if occasion served, much oftener give themselves to this labour on the Lords day. As sometimes *Sisinnius* being asked, why he would wash himself twice every day in the publick bath, being a Bishop? he answered, because I cannot wash thrice. So the ancient Bishops of the Church were seriously intent twice on the Lords dayes, on the explication of Scripture. And if they could get any just occasion to do more than this, they would not avoid the labour of doing it the third or fourth time; as may be seen by that Sermon in *Austin*; when he, whoever he was that was the author of that Sermon, had twice performed the office of explaining Scripture, when a new occasion was offered, (which was an extraordinary one) on the same day, he did the same the third time. For thus he begins, *Wonder not, dear brethren, if I to day this third time, by Gods assistance, preach unto you. Serm. 33. ad fratres in eremo.*

We have formerly seen some of *Basils*, both morning and evening Sermons; we read also, that he preach'd twice before noon. In the beginning of his *Hom. in Psalm. 114.* he excuseth himself, that he came somewhat late to some that had wait-
ed

ed on him from midnight, and gives the reason, *because before he came to them, he had preached in another church*: yet those *Vigils* were onely continued from mid-night to mid-day.

And thus these things shew, that the Fathers did oftener than once treat out of the Scripture, on one and the same day.

CHAP. IX.

Both in Old and New Testament, in celebrating the Sabbaths solemnity, after reading of the Scriptures followed the interpretation of them. It's considered, whether before the Babylonish captivity the interpreting of the Law was in use among the Jews on their Sabbath dayes?

THere are some, who being not content with the aforesaid testimonies, do further demand an example to be shewn either in the Old or New Testament: of any Pastour labouring in preaching of the Word, who bestowed his labour in this work

work twice on the Sabbath dayes. I cannot enough wonder at these mens wit, who will not be removed from the opinion they have espoused, and rather would pluck out their their own eyes, than see what, will they, nill they, they are enforced to see. But come on, if there be any satisfying of these mens expectation, and let us consider what light may be fetch'd from the fountains of Scripture to answer this question.

From both Testaments it is evident, that in the publick assemblies of the Church, after reading of Scripture, there followed the interpretation of the same. This we have shewn in Chap. 3. So *Neh.* 8. 5, 6, 7, 8. they did not onely read plainly the Law of God in the publick assembly, but they also expounded the sense of it: and therefore the naked reading of Scripture was not thought sufficient by the Levites to give the people understanding: otherwise they would have abstained from expounding them from day to noon. So in the *Jews* assemblies which are mentioned in the New Testament, alwayes after reading of Scripture, followed their explication: see *Luk.* 4. 20. *Act.* 13. 15. The sacred books being read, they that excelled in Doctrine, did afterwards interpret them. So *Acts* 15. 21. we read, that *Moses* had in every Town those

those that preached him, being read in the Synagogues every Sabbath day; the sense of which Scripture we have declared out of *Philo Judæus*. And these things, shew that the Scriptures were both read, and by interpretation illustrated in the *Jewish Church*.

It is considered whether interpreting of the Law was in use before the Babylonish captivity.
Object.

But some there are, that they may elude this answer, who contend, that this manner of interpreting Scripture on Sabbath dayes, was not in use under the former Temple, that is, before the *Babylonish* captivity: because in the writings of *Moses*, in which is extant the institution of the Sabbath, before they were returned out of *Babylon* into the Land of *Canaan*, we meet with no mention thereof: neither, as they think, is there any command extant, by virtue whereof the Priests are obliged to interpret the Law on Sabbath dayes, successively returning: which opinion is entertained by some with applause.

Ans.
Sanctifying of the Sabbath, not in meer idleness.

Now if it be true, which they say, then the whole manner of the *Jews* keeping holy the Sabbath, consisted in meer idleness, or a cessation from labours by Gods command, which yet none will easily admit: since not onely in the old Sabbath God enjoyned the rest to the people of the *Jews*, but also required holiness in those that ceased from their

their labours; otherwise he had not determined the day, on which we are to rest, to be sanctified, which yet he did. *Observe*, Deut. 5, saith Moses, the Sabbath day, to sanctifie it, ^{12,} as the Lord thy God hath commanded thee.

The rest commanded by God on the Sabbath day, was not a part properly called, but an help to its sanctification, as we have taught out of the Fathers, Book 1. chap. 11.

The Sabbath, saith Chrysostome, is given, *Hom. 1. de* not for idleness, but that men being with- *Lazar. 1. 5.* drawn from the care of temporal things, they ^{p. 227} might spend the rest of it in spiritual matters.

Yea, he saith in the same place, that the Jews were to attend the hearing of Divine Sermons. So also *Origen* confesses, that the *Hom. 23.* Reader, or Doctor of the Law, did not ^{in Num.} cease on Sabbath dayes from his work, and yet did not break the Sabbath. Now what was the work of the Reader or Doctor of the Law, on which they did attend, but to instruct the people in the understanding thereof. *Athanasius* also saith, "The Sab- *De Sabb.* bath signifieth, or intimateth not idle- *& Circum* ness, but the knowledge of the author. "The Sabbath was given for knowledge, "and not for idleness, because knowledge "is more necessary than idleness. He bla- "med those who were idle on the Sabbath,

“because they had not that which was proper for the Sabbath, that is to say, knowledge of the truth. The Sabbath therefore according to *St. Athanasius*, was given men, that they, ceasing from worldly businesses, might freely apply their minds to the means by which they might attain some knowledge of God. And what those means are, we have shewn from *Chrysostom* and *Origen*.

St. Austin thought, that the *Jews* women might better spin wool, and their men dig the ground, as formerly we have observed out of him, than that they, ceasing from labour, should spend their time in playes: according to whom, something else was required to the sanctification of the Sabbath, than meer rest; namely, the sanctifying of the rest, or the consecration of the rest to the publick exercise of Gods Worship: which, in what things can it better be observed, than in reading of Gods Law, and explaining the sense of its words, prayers, and other exercises of piety?

** in Pl. 19.* On the Sabbath, saith ** Theodoret*, we are commanded to rest, but it's not any kind of rest; since the Holy Ghost hath multiplied our work: and what that work of the Spirit is that is multiplied on the Sabbath, he afterwards expounds, when he saith, he hath com-

commanded us to labour in Prayers and Psalms.

These things shew, that something more than rest was required of the people on the Sabbath day.

Secondly, if the Bible had not been publicly read, and its sense expounded on Sabbath-dayes, then none besides the Priests and Levites, and some others that offered Sacrifices to the Priests, had been bound to be present on Sabbath dayes, in the place destined by God to sacrifice in: for what need was there, that they should onely be present with them that sacrificed? But the contrary appears from the very Text, *Lev. 23. 3.* where the solemnity of the Sabbath is shown. God appoints, that *there shall be an holy convocation.* Now if a Convocation were by God required on the Sabbath dayes, then it concerned the people, as well as the Priests, to be present at the common assembly? which being finished, that solemn benediction was pronounced by the Priest to the people assembled. *Num. 6. 23.*

On the Sabbath a Holy Convocation.

Thirdly, if there had been no reading of the Law, and explaining thereof, in use among the Jews, under the former Temple, then the Priests had been bound to nothing else, but to serve for offering sacrifices. But the Scripture testifies, that the Levites were to teach *Israel* the Judgments,

The Levites were to teach the Law.

and Law of God, as well as to put incense upon the altar. *Deut.* 33. 10. where tywo offices are assigned to the Levites. In the first place, that they teach the people in the Law and judgments of God: and secondly, that they put incense upon the altar. But if they had not instructed the people in the Law, then they had bestowed their chief care upon the less principal, the other, which was the principal duty, being neglected. And unless the people had been instructed in the meaning of the Law, they had wholly been ignorant of the use for which the Sacrifices were ordained of God. *But Aaron and his sons were separated from others by God, to teach the children of Israel the statutes of God, Lev.* 10. 11. Which they faithfully performed, both privately (as often as any consulted them upon any emergent question, *Deut.* 17. 9, 10.) and publicly, *for they instructed all Israel in the word of God, 2 Chron.* 35. 3. And that charge did, *ex officio*, lie upon the Levites, as well before, as after the captivity, to be indued with the knowledge of all things, that the Law might be sought for at their mouth, *Mal.* 2. 7. But when could they with greater fruit draw out the knowledge of Gods Law to the peoples edification, than in the publick assembly of the Church,

be-

being gathered together on S. Dayes? since
 * on other dayes, on which they were to * Mat. 21:
 attend their labours, they could not do this. Mar. 12.
 Christ when he began his Ministry once, 13. Luk.
 did frequently teach in the Temple. Why 22.
 did the people wait for *Zacharias*, when he Joh. 5. 7;
 was offering Sacrifice, if it were not an usu- 8, 18.
 al thing for them to hear some short Ser- Luk. 1.
 mon and benediction from him, before they 8, 9, 10;
 went out? Christ sate in the Temple in
 the midst of the Doctors, hearing and ask-
 ing them questions: which shews, that it
 was the custome of a Doctor to teach the
 multitude in the Temple. If therefore the
 Law of God was not on the Sabbath dayes
 expounded for the peoples use, and no other
 exercises of piety but sacrifices, were requi-
 red of the people, in what thing was the
 Sabbath ennobled above other dayes? for
 sacrifices were offered on other besides the
 Sabbath dayes: yea, two Lambs were day
 by day offered for a continual burnt-offer-
 ing, *Numb.* 28. Therefore the Sabbath was
 not made remarkable by the only worship
 of Sacrifices, above other dayes, on which
 they attended sacrifices: but besides the sa-
 crifices, were superadded the interpreting of
 the Law, and a serious and pious exercising
 themselves therein, and other duties of pie-
 ty: upon which account, the Sabbath day

was reckoned more holy than other dayes of the week, and the ninety second Psalm was for this end written, that the people might sing it in the Church on the Sabbath day, whereon a holy Convocation was held.

Fourthly, the question propounded by the husband of the *Shunamiteſſ* doth evince the same, 2 *Kin.* 4. 23. He asks his wife why she would go to the Prophet that day, *ſince it was neither new moon nor Sabbath?* which were the ordinary dayes to conſult God upon, and to hear his word, according to the famous *Junius. Lyra* ſaith alſo the ſame on that place, *He ſpoke this,* ſaith he, *becauſe men went more frequently on thoſe dayes to the Prophets, to hear Gods word:* becauſe the Prophets were not to attend Sacrifices, therefore they that went to the Prophets, did it, that they might be inſtructed in the Law and will of God by them: but when could this be better done than on the Sabbath? The famous *Cunæus*, upon the authority of *Rabbi Aben-Eſra*, affirms, that Oracles were conſulted on Sabbath dayes. *De Rep. Hebraorum*, l. 2. c. 24.

Fifthly, if reading of Scriptures, and a clear interpreting of them, had not been preſcribed of God, then Chriſt, and after him his Apoſtles, who were faithfully dili-
gent

gent in expounding the Law on Sabbath dayes, are to be taxed for *will-worship*; because they offered God a worship on the Sabbath, which he had not commanded them.

Lastly, that the use of Synagogues was ^{Use of Synagogues before the} among the *Jews* before the *Babylonish* captivity, may be collected from *Moses*, *Lev.* ^{Babylonish captivity.} 26. 31. where the *Hebrews* by Sanctuaries do understand Synagogues, in which the people met weekly on Sabbath dayes: of whose ruine and vastation the Church expostulateth with God, *Psal.* 74. 7, 8. the inscription of which Psalm shews, that that Psalm was penned when *David* governed the Kingdome: for the Inscription is *for Asaph*. It was therefore either penned by *Asaph*, (who writ some of the Psalms as well as *David*, 2 *Chron.* 29. 30.) or was commended to his care; who, together with his sons, is recited among those who sung holy songs, 1 *Chr.* 25. 2. If therefore, while *Asaph* survived, then were Synagogues long in use before the captivity. But for what end were they instituted? in which sacrifices (which it was lawful to offer no where else but at *Hierusalem* when the Temple was built) were not offered: but in them was the people instructed in the Law of God by the Levites, who were dispersed up and

down *Israel*, and by others who were delegated of God to that charge and office.

Which things being considered, let others judge what to say of their uncertain conjecture, who contend, that there was no other interpreting of the law, used under the former Temple, besides that which the Prophets, being extraordinarily called, undertook. Which opinion, being once admitted, it will not be easie to avoid the aforesaid incommodities, as to any one it will appear, by a more narrow search into them. Unto whose conjecture, we will, with their good leave, oppose the authorities both of Jews and Christians in that particular, being bottomed upon the Holy Scripture.

*De Rep.
Hebr. l. 3.
c. 1.*

*l. 2. contra
Appion.*

Flavius Josephus (whom according to *Cunæus*, we are to believe next to the *Pentamen of Holy Writ*) pleading the Cause of the *Jews* against *Appion*, in his Apology (which in the famous *Cunæus* opinion is learned to a miracle) in expresse words affirms, that *Moses* would have us hear the Law not once, or twice, or oftner, but he commands all men, leaving their other works, to meet together to hear the Law, and perfectly to learn it, &c. Thus he. And if this Ordinance of a weekly meeting to hear and learn the Law was in force in *Moses* age,

age, then was it long before the *Babylonish Captivity*.

While *Philo Judæus* contends, that the Playes, and ridiculous spectacles of Fools and Dancers ought to be put away; he saith, that it was the manner to study Philosophy on Sabbath dayes, the Prince going before, and teaching, what was needful to be done or spoken, the rest giving ear. Whereupon he also affirms, that they now should play the Philosophers upon Sabbath dayes, *more patrio*, in their country manner: and he acknowledgeth, that Oratories in Cities were for Schools of Virtue. More credit therefore is deservedly to be given to the *Jewes*, relating their countrey customs, than to other mens conjectures of them.

Among the Christians, divers very learned men treating of the *Hebrews Commonwealth*, have taught the same. Amongst whom, *Carolus Sigonius de Rep. Hebræorum*, l. 5. c. 10. and *Cornelius Bertramus*, p. 96. The famous *Cuneus* (to whom the Christian Church is much beholden for his labours in explaining the antiquities of the *Hebrews*) saith, that the right observation of Sabbath consisted in the holiness of all their words and deeds, and in Divine worship and Prayers. All which doth plainly evidence, that

*De vita
Mosis, l. 3.*

*De Rep.
Hebr. l. 1.
c. 24.*

that they used to read the Law, and interpret it to the peoples capacity, on the Sabbath dayes : otherwise neither their words nor deeds had been noted for holiness : or how else could the minds of the *Jews* have been furnished piously to conceive Prayers on Sabbath dayes, without the explaining of the Scripture ? Yea, the Learned *Cunaeus* confesses, that the Levites in the Synagogues did deliver to the people in the Towns of *Judea*, the chief knowledge of all Laws, both of Humane and Divine things : and when could the Levites do this with greater profit, than on the Sabbath dayes ? In a word, although we deny that at that time the Talmudical interpretation of Scripture was grown in use, which we confess the ancient Church of the *Jews* knew nothing of : yet we cannot affirm this of the vocal interpretation of the Scriptures by the Levites.

But to return to our purpose ; We find that under the Old Testament the Scriptures were read and opened in the *Jews* assemblie, even the Holy Ghost being witness, although some doubt of the period of time, at which their interpretation on Sabbath dayes began.

As for the Churches in the New Testament, planted by the Apostles, they could
not,

not, so long as their Peace was disturbed with a storm of Persecutions, meet together without very great difficulty: for which cause, as we said Chap. 8. they had their meetings sometime on the night, and sometimes on the day; neither again was it safe for them to hold a meeting all the day. For which cause * *Tertullian* judges, that it was ^{* De fuga in persecution. c. ult.} best for Christians, *if the Lords dayes solemnities could not be celebrated on the day time,* (for persecutions whereof he speaks) *then ought they to keep them on the night, if not with every one of them, yet at least with three.* These things teach us, that the Church was not permitted in that age with safety, and as often as they list, to meet together on the day time, to perform the exercises of piety. He therefore that requires of us some one example for expounding Scripture twice (while the fire of Persecution raged, with which that age abounded) I desire him to tell me, whether the Christians did, during that Persecution, twice every Lords day keep their meetings? For if it were safe for them to meet, why may they not as well be believed to meet for interpreting of Scripture, and Prayer to God, (since these duties are joyned by the Apostle, 1 Cor. 14. and observed by † *Cyprian*, as he faithfully ^{† Sect. 1. De bono pudicitia.} expounded the Scriptures) ? Especially when

when it was the custom of the Church, so often as Scripture was read, to interpret the same. This we have largely enough shewn out of *Justin, Origen, Tertullian, Ambrose, Augustine*, and other Fathers of great authority, chap. 4.

Since therefore in the Jewish, Apostolical, and other Churches succeeding the Apostles, there followed after the reading of the Scriptures, an exposition of them, it seems necessarily to follow, that if they had liberty to meet on Lords dayes, then they used to treat twice out of Scripture: of which there is frequent mention in their assemblies. And it's certainly evident, from the continual practise of the Church, that from the very Apostles times, prayers and reading were reckoned both together, which were celebrated both morning and evening. No man therefore can judge it unreasonable to say, that there followed an interpretation of those things which were read: because reading was used to instruct the people. But how could the people be instructed in the Scripture read, without an interpretation? The Eunuch answered, *Acts* 8. 31. that he could not understand what he read, except some one should guide him. Yea, they were wont to Treat out of the Reading [or Lesson] as was formerly said.

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The calamitous condition also of those times, wherein so many cruel persecutions were stirred up, required the same. Daily exhortations were very needful to the Christians, for to bear the Cross of the Gospel patiently. Neither must we think that these skilful Pastours who were set over the Church by the Apostles, and Apostolical men, did not endeavour, as often as they could, to instruct the People committed to them in the matters of Faith. St. Cyprian, Ep. 40. professes, that he was sore troubled, when he could not go to, and exhort every one, as the Lords, and his Gospel Ministry required, while he was in his banishment. If it were a grief to this vigilant Bishop, that because being hindered by his exile, he could not provoke all who were commended to his inspection and care, by his holy Exhortations, to piety and patience; certainly, when he was with his people, if he took care that by a Reader the bare reading of the Gospel was recited to them, although he stirred not them up by his Exhortations to practise what they had heard read, he would never in very deed have thought, that he had shewed himself a faithful Bishop. Whereupon, it deservedly seems an absurd thing

thing to Mr. S. *A.* a man of ripe judgment, to think, that the primitive Bishops faithfully fulfilling their Ministry, were content with a naked reading of the Scriptures, without any explaining of them to the People: which, if the Bishop had not performed, *although he might live innocently and without scandal, yet that conversation without preaching, would do hurt by silence, although he might do good by Example, as Hieron shews, Ep. ad Oceanum.* Therefore the diligent Overseers of Churches would never intermit this, unless they were hindred by some urgent necessity: and therefore, amongst them, after reading of Scriptures, there followed an explication of them, as often as the Church met.

CHAP. X.

The Church used Prayers on the Lords Day:

Conventicles for Churches. Prayers only to God: the Præses began them: he prepares the people to poure them out. Sursum corda, at prayer the voice of all who were present was one: they prayed as the Holy Ghost suggested to them. How this custome was changed. For what the Church prayed. Prayer in a known tongue. The posture of the body in prayer. The word Amen.

THus far of the Ministry of the Word; whereby was made a solemn observation of the Lords Day: the second Office performed by the Church on that day followeth; this consists in Prayer: and the Scripture witnesseth, that the Church prayed in their Assemblies together to God. *St. Paul commands, that supplications, prayers, intercessions, and giving of thanks be made in Churches, 1 Tim. 2. 1. The Apostles and Christians are said to continue with one accord in prayer and supplication, A&. 1. 14.* We read, that the Church gathered at Hierusalem

rusalem did continue in the Apostles doctrine, and fellowship, and in breaking of bread, and prayers, Act. 2. 42.

*Prayers
had by the
Church as-
sembled.*

Prayers also are every where reckoned by the Fathers amongst the offices of Piety celebrated on that day. When the people were congregated to perform the Lords dayes solemnities, the Scriptures were not onely read, but also *Petitions were sent away, viz. to God. Tertullian de anima, c. 9. also Apol. c. 39, he saith, that the Church assembled into a company, that we praying may by our prayers as it were beset God about with a company made up; that is, that the Prayers of all being gathered together, we may as it were in a certain spiritual host, go unto God with one humble assault, and make him propitious to us and others, as the renowned Zanchius expounds it. When the writings of the Prophets and Apostles were read in the Church-assembly, and the same explained by the Preses, all rose up, and poured out their Prayers to God, in Justins age*.*

* Ap. 2.

When Julian studied to accommodate the Greeks manners to the Orders of the Church, among other things he ordained, * *that after the manner of the Church, there should be certain Prayers for certain honres and dayes. Arnobius affirms, that the Christians*

* Niceph.
10. 21.

Christians used Prayers in their Conventicles.

lib. 4. contr. Gent.

In which place, *Arnobius* calls the places <sup>Conventi-
cula what.</sup> *wh^{ch}* were assigned to the publick assemblies of Christians for interpreting of Gods Word, prayer to God, and administering the H. Eu-^{* 1.5. c. 11:} charist, *Conventicula*. As * *Lactantius*, while he makes mention of a certain mans cruelty in *Phrygia*, *who burnt all the people together with the Conventicle*. Where he speaks of the place where the Church performed the exercises of Religion in their assemblies.

Arnobius also elsewhere mentions these Prayers, *lib. 1.* where he saith, that the Christians with joynt Prayers worshipped Christ, and begged of him things just, honest, and such as he may well hear. *Cyril* acknowledges, that Christians ought on Feast-dayes, to frequent the Temples of God, and among other duties of Religion, *to insist upon prayers. lib. 8. in Joh. c. 5.*

All these things shew, that Prayers were used by the Church in their publick assemblies. But Christians, when they were assembled, were not intent onely upon Prayers, as *Zonaras* would have it, in *Can. 16. Conc. Laodic.* For in the fore-going Chapter we have observed out of Church-records, that in the publick assembly of the Church, the Scriptures were both read and interpret-

ed by the Bishops, and those that were delegated to this office in the Churches.

Prayer only to God.

In rehearsing of these Prayers, eight things come especially to be spoken of, which are not unworthy our knowledge. In the first place, the primitive Christians made all their Prayers to God, because they knew * *they could not obtain what they prayed for, of any one else, therefore in Prayers they had respect to God, as being one who alone could answer their petitions. And it is a point of great folly to ask of those who are no Gods, as if they were Gods.* Clem. Alexandr. Strom. l. 7.

* Tert. ap. c. 30.

The Christians therefore at that time worshipped God alone: and the Martyrs they honoured as the Disciples and followers of the Lord. *Eus. Hist. l. 4. c. 14.* neither had the Idolatrous worship of Saints crept then into the Church; which our Learned Divines (for all the anger of the Papists) have copiously enough taught: and therefore I will add no more of that.

The Praefectus begun Prayer.

Secondly, Prayers made in the Church-assembly, were begun by him who was set over the rest, which he put up as well as he could, saith *Justin Martyr*; for which reason, *Proterius* Bishop of *Alexandria*, is called by *Niceph. Hist. l. 15. c. 17.* μεσίτης θεοῦ καὶ ἀνθρώπων, the Mediator of God and Men:

* Ap. 2.

(al-

(although *Augustine* ^a affirms, that none of ^{a l. 2. con.} the good and faithful Christians could bear ^{Parmen.} *Parmenianus*, that made a Bishop the Mediatour between God and the people.) And *Greg. Naz.* reckons this as a praise to Bishops, ^b that they undertake the care and government ^{b Orat. 21} of souls, and do the part of Mediatours between God and men. *Apol. pro fuga*. Which yet I think is onely to be affirmed of those, who with *Moses* stand in the gap, to turn away the wrath of God, lest he destroy the People, *Psal.* 105. 23. The Emperours themselves do confess, in their Epistle to the *Asian* Dioceses, ^c that by Bishops Prayers ^{c Theod.} wars are ended, invasions of Angels kept off, ^{4 7.} and hurtful spirits repelled. All these things are ascribed to them, not that they procured them, but because they seriously pleaded with God in Prayers, that he would avert these evils from the Churches committed to their care: to whose Prayers God in his infinite Mercy gave an answer. So thinketh *Chrysostom*, who tells us, that it is the part of a Bishop, as an Ambassadour, to intercede for a whole City, yea, for the whole world, and deprecate God, that he may be propitious to men.

And when the *Propositus* prepared to pray ^{The Prae-} with the people, before he begun, he prepared ^{atus pr. pa-} the people with a previous speech. For ^{red the peo-} ^{ple to pray-}

*a Exhort.
ad Virgi-
nies,*

*b Plut. in
Numa
Pomp.*

Ambrose thought it necessary ^a that the preparation of the mind go before Prayer, lest he that prayes to God seem to tempt him, which men led even by the onely instinct of nature know : as we may see in the Pythagoreans, not suffering men to worship the immortal Gods ^b per transitum, but perswading them to undertake that with a prepared mind. And therefore when the Emperour was conversant about sooth-saying, and sacrifices, some cryed aloud, Hoc age; i. e. be attentive, or set thy mind on this thing only : which saying did prepare as many as were present at sacrifices to attend them with a devout mind : for in sacred things we must not labour in transcurso, quasi, lightly, as it were, and passing by.

*Cypr. de
Orat. Dem.*

But those whole minds are illuminated with the happy light of Scripture, have more perspicuously observed the truth in this point, therefore the people of Christ are perswaded to attend Prayer with the whole heart, having cast aside all carnal and worldly cogitations, and that the mind should think of nothing at that time but what it prayed for only : and for this end, the Priest, having premised a Preface to the Prayer, did prepare the minds of the Brethren, by saying, SURSUM CORDA, [i. up with your hearts] and when the people answered, HA-

BE-

BEMUS AD DOMINUM, [i. have up, or we have them for the Lord] they were put in mind that they ought to think of nothing else but the Lord. And this was the general preparation wherewith the minds of the people were excited to all the duties of Religion, and by hearing thereof, they were prepared to more ardent Prayer.

In the third place, the peoples minds being thus excited to pray, this is worth our consideration, that of all those who were present together, there was *μία Νόσος νοήσας*, i. *one common Prayer, which they uttered with one mind, and sincere faith in Jesus.* So Ignatius, in his Epistle ad *Magnesianos*. *"Clemens Alexandrinus* also saith, the multitude of them that prayed had as it were one common voice, and one mind. Athanasius wished for this, *Apol. ad Imperatorem Constantium*, that all might make one and the same voice, without a discord.

Cyprian, de *Oratione Dominica*, acknowledges, that in the Church there was a common and publick prayer. He adds, that the Apostles, *Acts 1. 14.* continued with one accord in Prayer, when they declared the instance and concord of their prayer. For Prayer being conceived of more, the more easie entrance is made unto God, according to that of *Matth. 18. 19.*

Nor need any to wonder that there was one and the same Prayer of the whole Church being assembled, *since there ought to be but one voice in the Church, he that readeth speaketh alone, and he that is the Bishop sitteth silent in the mean time, and he that singeth, singeth alone, and when all sing together, the voice is uttered as by one mouth, and he that preaches to the people, preacheth alone, saith* Hom. 36. *Chrysostom. Also Homil. 18. in 2 Cor. he saith,* in 1 Cor. *Common Prayers were made by the Priest, and others, and all made one Prayer.*

Fourthly, they prayed as the Holy Ghost suggested to them, *a sine monitor, quia de pectore orabant; i. they prayed without a monitor, because out of their heart; that is to say, the Holy Ghost shewed them the way to conceive Prayers in a pious manner, and by his instinct they prayed without any other monitor. After the offering of bread and wine allayed with water, the Præfectus put up prayers, and giving of thanks* * *Ὡς ἂν ἔσθῃ* *ΔΥΝΑΜΙΣ, i. as well as he could. If he prayed as well as he could for his might, then it seems he did not read prescribed forms of Prayer, to the bare reading whereof, there was no need of such a labour. Justin Martyr, ap. 2.*

a Tert.
ap. 30.
Prayers
suggested
by the Holy
Ghost.

* Pro vi-
viii.

Neither could it be otherwise, because upon a new occasion offered, forthwith new

Pray

Prayers were required, answering to that occasion; and for this cause they could not be alwayes the same. *Tertullian*, as his manner is, teacheth this elegantly. *There* ^{De Orat. c. 9.} *are, saith he, some things which may be prayed for according to the circumstance of every one, first premising the lawful and ordinary Prayer (he speaks of the Lords Prayer) as a foundation. A liberty of accidents; a liberty for desires to be put out into occasional prayers.* Christians have liberty in *Tertullians* opinion to put up Prayers to God *pro're nata*, which are formed according to the form of Prayer prescribed by Christ. So *St. Austin*, Ep. 121. *ad Probam*, saith, *that we may beg for the same things in these or other words, but we are not to pray for other things; that is to say, Men may use other words in Prayer, than what Christ used in the Prayer which he prescribed the Church; but the mind ought not to be intent in praying for other things than what Christ hath declared to us in that Prayer.*

Moreover, the Bishops were sometimes to commend to God in Prayer ^a those things ^{a Aug de Eccl dogm. c. 30.} which the people desired them, and for this cause they could not alwayes use the same Prayers, because new occasions, as I aid, required new Prayers. Especially *since* ^b *it was for them,* ^{b Chrysostom} being witnels, ^{b De Sacerdos 1.6.}

to pray unto God, that he might divert the evils that hung over every one. And therefore since the same evils did not alwayes occur, the Bishops alwayes prayed, as the state of the people commended to their cure did require.

*How this
custom
was chan-
ged.*

*De Bapt.
contra Do-
nat. lib. 6.
c. 25.*

In the first place therefore, Prayers were used according to the quality of the time, men having their minds disposed by the Holy Ghost to pray devoutly. But afterwards (when through the Devils subtilty divers errors in Religion crept in) in process of time it fell out, that Prayers were by some brought in contrary to the Faith, (or as St. Austin speaketh, *some spake in their Prayers contrary to the rule of Faith*) the Church providing for this error, used a threefold remedy; and in the first place they provided, that it *shou'd be lawful for none to compose Forms of Prayer at their pleasure, which they used in the publick assemblies, but the same (as Zonaras interprets it, those that were daily used) should be retained in every meeting.* So Conc. Laodic. Can. 18.

Ar. 397.

Secondly, it was ordained, that they should conferr with the more able Brethren about the Prayers which they used in their Assemblies. It was so provided in the third Council of Carthage, Can 23.

Ar. 416.

Lastly, it was defined, that *no requests or pray.*

prayers should be used in the Church, but those which were approved by a Synod. (Conc. Milevit. 2. Can. 12.) lest any thing should be composed against the Faith, either through ignorance, or less care. We meet with mention of both remedies; namely, the second and third in *Concilio Africano*, Can. 70. T. 1.

But it is a question, whether in the afore-^{Can. 23.} said *African* Canons, the Reverend Fathers do speak of set Forms of Prayers in publick Liturgies, or of the Prayers which he that was to treat out of Scripture (which was a common thing with Treaters, as Can. 40. we have heard out of the Fathers) did conceive at that time he came forth to speak at. Some men of great account think, that they meant the former rather than the later; because the cited words of the Canons do ordain what forms of prayer they should use, whose office it was to perform acts of Religion, *when they stood at the altar*. So *Conc. Carthag.* where they that were to Treat stood not: the Bishops seat who did interpret the Scripture, was in the midst of the Church, as we have formerly shown. This therefore was ordained by the Fathers, lest as Hereticks increased, and spread their Heterodox opinions, the Christian people who did not well enough attend their practise,

use, should be imposed upon by Hereticks. Canons were established, because in that age especially, every faction did spread abroad certain forms of Prayers and Psalms, by which, when they were met together, they might allure unto them men that were not well enough exercised in the faith, but unwarily embraced their dreams: as Historians report it fell out in *Chrysostoms* age, not long after the aforesaid Councils were held. † That, I say, these mens endeavours should be prevented, lest Hereticks should spread abroad Forms of Liturgies not agreeing with the Doctrine received from the Apostles; it was ordained, that in publick Liturgies (which were not to be prescribed by any one man) none should have liberty to use any forms of Prayers, but what *were either formerly in use* (namely, before the mists of Heterodoxisme had obscured the shining face of truth) or had been approved by the most judicious brethren; or lastly, confirmed by the authority of some Synod. The very words of the cited Canon do declare, that the *Mileritan* Fathers do speak of such Prayers. Let the place be seen, it is extant in the first Tome of the Councils, pag. 600.

† *Socr.* l. 6.
c. 8. *Nic.*
l. 13. c. 8.

Moreover, it appears that this was the cause of those Canons, by the condition of
the

the times in which they were ordained. For at that time the Church was grievously sick of the wounds both of *Arrianism* and *Pelagianism*. And reason it self perswades not to restrain the cited Canons to the Prayers which were conceived by him that Treated to the people. For those were to be conceived alwayes, as the necessity of the Church did require (as formerly *Tertullian* taught us) for which cause they could not alwayes be the same : but were to be varied *pro re nata*, and as the necessity of the people for whom the Treater was to offer the sacrifice of the lips to God, required.

On the contrary, if the Canons speak of the Treaters prayers, then this is worthy observing, that the Grave Fathers in those sanctions did not intend to prescribe lawes for all and every Treater, in the Prayers he was to conceive : but onely for those who were not well instructed in Religion; *for they speak of some who name the Father for the son, or the son for the Father: and who had written out Prayers to themselves from some other.* So *Conc. Carth.* where above they ordain, lest the less exercised in Religion should be imposed upon through the fraud and deceit of others, that they conferr with their wiser brethren about the Prayers they had written out, before they uttered them to the people.

The

The same is also to be said to the *Militarum* Canon, wherein it is provided, *that nothing be composed against the Faith, either through ignorance or less care.* And yet by those sanctions the more instructed of the brethren are not restrained to Forms of Prayer, unless they be approved by others.

*Euseb. de
vir. Const.
l. 4. c. 18.*

We read that certain prayers were prescribed by *Constantine* the Great to his Guard, which they used on the *Lords day*; yet none will thence conclude, that other Christians were to put up no Prayers to God, but what were commanded. The cited Canons are therefore to be understood either of Liturgy Prayers, or of the Prayers of the Treater, unfit through ignorance to conceive Prayers, and of no others.

*For what
the Church
prayed.*

Fifthly, in their Prayers conceived after this manner they prayed to God *for things just, honest, and meet to be heard.* *Arnob. cont. Gent. lib. 1.* And these they asked for all mens sakes; not only for familiars, but enemies; for Emperours and Subjects, and in their prayers they seriously pleaded with God for all others; so *Arnobius*, lib. 4. For themselves, and all every where, as *Justin Martyr. Ap. sec.* For the Emperours health, as *Tertull. apol. cap. 30.* For their offices, for their worldly state and peace; *Tertull. ibid.* And especially for the Church, because the

de Orat. Dom.

Sixthly, these Prayers were conceived in a known tongue. *Origen* instead of all, will teach us this, who writeth against *Celsus*, a froward adversary of the Christian name, *Contr. Celsum. l. 8.* where he lets all know, that the right Christians did not in their prayers make use of the usual names of God in Holy writ, but the Greeks prayed in the Greek, and the Romans in the Roman, and every one in his own Language, and praised God according to their might: and the Lord of all Languages heard them pray in all Languages, understanding them as well when they spake in divers, as if they all agreed in one Language, that I may say so, and as men of one voice. Where he teaches us, that Christians, in what place soever they lived, did in their Prayers use no other than their vulgar idiom.

Seventhly, it will not be far from our purpose, to add something of the posture of the body in conceiving of prayer. Where, in the first place, it will be worth our noting, what *Austin* excellently observed, there is no prescript posture how the body should be ordered in Prayer, only that the Soul being present before God, that it perform its devotion. And he addeth, that some prayed standing, some kneeling, and some lying prostrate.

Justin

De Orat.
Dom.

Justin Martyr relates, that they prayed standing, Apol. 2. when we stand, saith Cyprian, we ought with watchfulness, and with all our hearts, to apply our selves to prayer. But we read, that Prayer was used to be made to God upon the knees more frequently; and it appears, that this posture, or rite in Prayer, was most ancient, and common in all ages. Clem. Alexand. Strom. 7. saith, that they fell down upon the earth when they prayed. The Christian souldiers are said kneeling on the ground (as it is usual with Christians when they pray) to compose themselves to offer up Prayers to God, in Euseb. Cons. Gen. Hist. 5. c. 5. Arnobius also affirms, that Christians, when with joynt Prayers they worshipped God, they were prostrate: or as afterwards, when they prayed, they fell upon their bended knee. The Church, saith Epiphanius in fine Panarii, commandeth Prayers to be made with all diligence, and with kneeling, on set dayes.

Cons. Gen.
l. I.

But on the Lords day, in memorial of the Lords Resurrection, they worshipped not on their knees, and anciently they rejoyced in that immunity, from the Pasover till Pentecost. So Tertullian*. *Just. Mart. q. 115. Which custom being in some places decayed, the 20th Canon of the first Council of Nice hath ordained to be kept every where, although*

* De cetro-
na mili-
tum.

St.

St. Paul prayed kneeling on the shore of *Ty-
rus* in that time which passed between the
Passover and Pentecost, *Act. 21. 5.* for after
the dayes of unleavened bread, he sayled
from *Philippi*, *Acts 20. 6.* and he hastned to
keep Pentecost at *Hierusalem*, *Act. 20. 16.* and
he came to *Tyre* in his journey to *Hierusa-
lem*, where, with others, he prayed on his
knees.

They were, I say, careful in Prayer, that ^{of praying} the whole body should be composed with ^{with the} the greatest reverence, and whether we are to ^{face to the} pray with the face turned to the South, or ^{East.} the other coasts of the Heaven, *Basil* saith, ^{Basil. de} it is determined by no authority of Scrip- ^{Sp. Sanct.} ture, although the ancients being moved ^{c. 27.} with light arguments thereto, *prayed with their face turned to the East.* As because the East is more excellent than other parts of the Creation; namely, in mens opinion, *Iust. Martyr, q. 118.* Or, because the light of knowing the truth, arose in the east, even as the Sun doth. *Clem. Alexand. Strom. 7.* Or, because we seek for our ancient countrey, namely, *Paradise*, which God consecrated in the East. *Basil. de Sp. Sancto. c. 27. &c.* But of ^{See other} what account these goodly reasons are, it is ^{reasons of} not for me to determine; let the Church ^{the same} judge. From the premises it appears, that ^{weight, in} the Christians prayed unto God with their ^{Damascen} faces ^{de orthod.} ^{side, l. 4.} ^{c. 13.}

faces towards the East. And for that reason the Heathens did accuse the Christians who prayed unto God towards the East, *as if they worshipped the Sun. Tertull. ap. 16.* But there is no such command from God in the Scripture extant for Christians. This was a tradition which one age received from another; and yet it was no tradition of Faith, but only of a rite or custom: and it's certainly evident, that God will nevertheless hear those that pray to the South or West, than those that pray towards the East.

Amen.

Lastly, when prayers were done, the whole congregation of people cried together, *Amen. Just. Mart. ap. 2. Athanas. ad Imp. Const. Amen rung again like Thunder, Lib. 2. ad Galat.* faith Hierom, (which is to be understood of the multitude of those who were present at the holy mysteries.)

These are the most observables of Prayers, whether conceived on Lords dayes, or other dayes, which we meet with among the ancients.

CHAP. XI.

Of Psalms and Hymns sung on the Lords Day.

The use of Hymns was but of late time in the western Churches, although Baronius think otherwise. Whence the matter of Hymns was taken.

Under Prayers, of which hitherto, Sacred Hymns also alwaies used by the Church are comprehended. For the custom of rehearsing psalms in the Church, is a kind of deprecating God. *Psalm. 134. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 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804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838. 839. 840. 841. 842. 843. 844. 845. 846. 847. 848. 849. 850. 851. 852. 853. 854. 855. 856. 857. 858. 859. 860. 861. 862. 863. 864. 865. 866. 867. 868. 869. 870. 871. 872. 873. 874. 875. 876. 877. 878. 879. 880. 881. 882. 883. 884. 885. 886. 887. 888. 889. 890. 891. 892. 893. 894. 895. 896. 897. 898. 899. 900. 901. 902. 903. 904. 905. 906. 907. 908. 909. 910. 911. 912. 913. 914. 915. 916. 917. 918. 919. 920. 921. 922. 923. 924. 925. 926. 927. 928. 929. 930. 931. 932. 933. 934. 935. 936. 937. 938. 939. 940. 941. 942. 943. 944. 945. 946. 947. 948. 949. 950. 951. 952. 953. 954. 955. 956. 957. 958. 959. 960. 961. 962. 963. 964. 965. 966. 967. 968. 969. 970. 971. 972. 973. 974. 975. 976. 977. 978. 979. 980. 981. 982. 983. 984. 985. 986. 987. 988. 989. 990. 991. 992. 993. 994. 995. 996. 997. 998. 999. 1000.* *Zon. in Can. 75. Conc. Trull.*

St. Paul oftener than once, mentions ^{Hymns} Psalms, Hymns, and Spiritual Songs, with ^{sung in the} which the faithful sung with Grace in their ^{Church-} heart to the Lord. *Col. 3. 16. and Ephes. 5. 19.* although in both places the Apostle seems to some not to speak of publick hymns sung in the Church, but of private; yet it is without controversie, that the Church had her hymns in the publick assembly: which Paul himself witnesseth, *1 Cor. 14. 26.* when he saith, *When ye come together, every one of you hath a Psalm, &c.* there doubtless the

Ep. 119.
c. 18.

Apostle speaks of Psalms recited in the sacred assemblies of the Church. Therefore *St. Austin* thinks, that the Church hath our Lords, and his Apostles, both documents, examples, and precepts, for singing Hymns and Psalms.

Tertull.
Apol c. 2.

Eusebius mentions Hymns out of *Philo*, which he affirms were recited by the Church, *Hist.* l. 2. 17. *Nepos* hath recorded divers, which the Brethren used in the time of *Dionysius*. *Euseb.* 7. c. 24. *Tertullian* witnesseth, that in his age there were Psalms and Hymns sung in the publick assemblies, *Ap. c.* 39. and elsewhere, when he reckons up the Lords dayes solemnities, he saith Psalms were sung, *De Anima*, c. 9. And in the words of *Plinius secundus* to *Trajan*, who lived more than an age before *Tertullian*, he acknowledgeth, that the Christians had their meetings before day for singing to Christ, and God. Now in the time of *Trajan*, *John* the Apostle returned to *Ephesus*, who was banished into the Isle *Pathmos*, when *Domitian* was Emperour.

* Serm. de
cruce Do-
mini.

In the time of *Ephramus*, * they honoured their festivals with a Christian dignity in singing Psalms, Hymns, and Spiritual songs. When *Gregor. Nazianz.* teaches, how the Feasts of Christians are to be celebrated, he commands us, † to take hymns for timbrels,

† Ora.
18.

brels, singing of Psalms, for bawdy and wicked songs, &c.

Chrysostom devised nocturnal hymns, to Socr. 6.8. suppress the *Arrian* opinion, and to confirm his hearers in the faith. And *Niceph.* confesses, that the Catholick Church used holy songs, the beginning of singing Psalms and hymns being taken from thence. *lib. 13. c. 8. Hom. post redit. Chrysostomi*, witnesseth, that the Church used hymns in his age. *Basil* going through the Cities of *Pontus*, taught the people to meet together, and attend upon Hymns, Psalms, and Prayers. *Ruffin. Hist. Eccles. lib. 2. cap. 9. & Basil. Ep. ad Neocesar. 63.*

From which it appears, that the custom of singing was observed even since the Apostles, especially in the Eastern Church: and the more the Church grew, the more the use of singing grew also.

The Western Churches received singing more lately, although *Baronius* deny it, *anno sexagesimo*, sect. 33. who thinks that *Damasus* received not the rite of singing, which he saith did from the very beginning of instituting the See grow up in the R. Church, but the Psalter of the 72 Interpreters translation out of the East, from *Hierom*, who then lived at *Hierusalem*. But the very words of *Damasus* will shew, that *Baronius* being

deceived in this, doth colourably beguile the Reader. Although *Baronius* doubts of the truth of this Epistle, which yet the Pontifical book Conc. T. I. p. 496. gives credit to. The Epistle of *Damasus* to *Hierom* desires, *that he would send to him Græcorum Psallentiam*, i. the singing of the Greeks, (not *Psalterium*, i. the Psalter of the 72 Interpreters, as *Baronius* would have it) especially because the manner of singers was not used amongst them, nor the grace of an hymn was known in their mouth. *Damas. Ep. ad Hierom.* The Pontifical also saith, that *Damasus* ordained, that *Psalms* should be sung, both on the day and night by the Clergy. If the singing of *Psalms* grew up in that Church, from the first instituting of the Roman See, (as *Baronius* would have it) with what face will the Pontifical affirm, that *Damasus* ordained, that *Psalms* should be sung, which *Baronius* cries out, was done long before *Damasus*? which yet the Pontifical ascribeth to *Damasus* his constitution.

Conc. T. I.
p. 496.

Conf. l. 9.
c. 7.

Austin relates, that *Ambrose* Bishop of *Millain*, did first appoint the singing of Hymns and *Psalms* amongst the Western people. Nor doth this disagree with their opinion, who ascribe this to *Damasus*: for they were contemporaries: and what was begun by one, might be confirmed by the others

others help. So *Polyd. Virgih. l. 6. c. 2.* However, it's plain, that that manner of singing was in force with the *Millainoys*; For when *Justina* persecuted *Ambrose*, the people watched in the Church, and then it was appointed, that *Psalms* and hymns should be sung, according to the custome of the *Oriental* countries, lest the people should pine away with the tediousness of sorrow, and from that day to this day it is retained, many, and now almost all congregations in the whole world imitating it. *Paulinus* witnesseth also, in the life of *Ambrose*, that in the time of *Justina* hymns began to be sung in the Church of *Millain*, and he relates, that the devotion of this celebrity was not onely used in that Church, but had spread over almost all provinces in the West.

In explaining the hymns which were anciently sung of the Church, we will first search into the matter of the hymns, and The matter of hymns. then into the manner of singing. As for the hymns themselves, the Divine Oracles being sung with a sweet voice, did animate their sounds, and therefore they sung sometimes *David's Psalter*. *Aug. Conf. l. 10. c. 33.* So *Theodoret* saith, that *Flavianus* and *Diodorus* did teach, that *David's Psalms* were to be sung. *Hist. l. 2. c. 24.* * *Chrysostom*, when * Hom. de verb. Ill. x. l. 1. 5. p. 128. he reproves some that sung uncomelily, men-

tions the very words of *Dauids Psalms*, which were uttered in the singing. *Austin* glorieth, that the *divine Songs of the Prophets*, were sung soberly in the Church. *Ep. 119. c. 18.*

Tertullian saith, that in the assemblies of Christians, after the * *Manualis aqua*, every one was called forth to sing to God, either out of the Holy Scriptures, or of his own invention. *Apol. cap. 39.*

* This Manualis aqua was for washing the hands with, to distinguish it from their baths, which they used before Supper. Sometimes also Psalms were sung in the Church - assembly, which were written by the Doctors of the Church. *Socrates* mentions some Psalms that were written by *Chrysostom. lib. 6. cap. 8. Eusebius*, by *Nepos. Hist. lib. 7. c. 24.*

Conc. Laod. Can. 59. it is prohibited, that no private Psalms be uttered in the Church. Therefore *St. Austin* in the afore-said place doth blame the *Donatists*, for leaving *Dauids Psalms*, and singing *Hymns* which were invented by themselves.

CHAP. XII.

The manner of singing in the Church, was, according to the vulgars capacity; modest and sober: the incommodities of a sweeter voice in singing. The profit of a well moderated singing. Hymns were sometimes sung of one, sometimes of divers. Antiphones, Organs. How none were to sing in the Church, but those that were chosen to this purpose. Broken Musick disallowed. A censure of that Musick which is used among the Papists.

IN the second place, this is to be observed of the manner of singing used by Christians in their assemblies, although singing was every where used, yet the same manner of singing was not used by all. At least, the ancients did chiefly regard that their singing might be understood of the people, lest through the sweetness of the voice in singing, without the pious affections of the heart, they should be deceived. The *Corinthians*, excelling in the gift of tongues, sung commonly in an unknown tongue, but Paul

Singing to the vulgars capacity.

abrogated that error, and commanded them to use a known tongue, that the people might say, *Amen* 2 Cor. 14. 15. Neither could they that sung to the Lord in their heart, any otherwise stir up themselves by Psalms, hymns, and spiritual songs. Which yet was enjoined the Church by the Apostles Canon, Col 3. 16. Eph. 5. 19. which do teach, that all the art of singing in the Church, ought by the Apostles sentence, to be ordered into the vulgar capacity.

Hier. Ep.
ad Rustic.

So was it also used in the following Church. St. Athanasius made the Reader of the Psalm to sound it forth with so little a changing of the voice, that he was likelier to one that pronounced it, than sung it, witness Austin, Confess. l. 10. c. 33. St. Hierom being bold upon the testimony of St. Paul (2 Cor. 14. 15. where the Apostle saith, *I will sing with the spirit, and I will sing with understanding also*.) teaches us, that in singing a Psalm, not the sweetness of the voice, but the affection of the mind is to be observed. For it's better to worship God in praises and hymns that are tuned in a pure mind, which God onely looketh at, than those that are sung with a loud and shrill voice: as sometime Philo de Plantatione Noe. The Africans did soberly sing their Divine songs of the Prophets in the Church, whereas the Donatists sung their

Aug. Ep.
149. c. 18.

their immodest roarings, like songs composed by mans wit, as if they were sounding a trumpet to battel. Where Austin finds fault with them for two things. First, because they berook themselves to sing hymns, which they devised by their own invention, leaving the holy songs of the Prophets. And secondly, because they sung them not soberly, as the Church did, but as puffed up with pride. Austin blames them for both. *Quæstiones ad Justinum Martyrem*, acknowledge simple singing in the Church. Qu. 107.

Austin relates the inconveniencies of a sweeter concord in singing: *who was some time more moved with the singing, than the thing which was sung*: for which cause, he acknowledgeth, that he sinned grievously, and had rather that he had not heard when he sang: for the contentment of his flesh beguiled him, and he gave more respect to Musical delights in the Church, than was seemly.

For avoiding these inconveniences, it is ordained in Conc. in Trullo, Can. 75. that those who sing, should neither use disorderly shoutings, nor strain nature to clamour. Nor is the reason of this Canon assigned by Zonaras, contrary to religion, or right reason. *Singing of Psalms*, saith he, is a kind of deprecating God, where-

wherein, by suppliant prayers, we beg the pardon of sins. Now it's fit that supplicants go in humble habit, but clamours and rude shoutings are no argument of humility and modesty, but of a mind rashly vaunting, and carried away with presumption. Thus Zonaras.

Hierom is clearly of the same opinion, who thinks, that *our singing must be to God*, not with the voice, but the heart; *Nor are we like Tragedians, to anoint our throat and mouth with sweet modulation, that our Theatrical tunes and songs may be heard in the Church, but we are to sing with reverence, indeed, and in knowledge of the Scripture.*

Chrysostom
1. de verb.
Isaiz, c. 5.
p. 128.

None doth better than *Chrysostom* reprove that unseemly manner of singing, borrowed from the Theatres, that signifies no certainty to us by their clamours. It is a notable place, which, though it be large, I will set down for the Readers sake. *There are some men, saith he, who, contemning God, and reckoning the Oracles of the Spirit, for common and profane, do utter disordered voices, carrying themselves no better than those that are mad, ruffling and rowling with the whole body, and shewing manners far off from a spiritual stability. O wretched and unhappy man! thou oughtest with trembling and reverence to resound the angelical glorification,*
and

and with terrour to make confession to thy Creatour, and by this to beg the pardon of sins. And here thou bringest in the fashions of Mimicks and Dancers, while thou throwest the hands undecently, and jumpest with the feet, and turnest about with the whole body. And how is it, that thou fearest not, nor tremblest to hear of these things against such Oracles? doest thou not think that God is invisibly present here, who measureth the motion of every man, and hath a consideration of the conscience? doest thou not think, that the Angels do stand by this stupendous table, and with reverence compass it about? but thou dost not think on these things, because the things which are heard and seen in the Theatres have darkened thy mind; and therefore doest thou bring in that to be used in the Church, which is done there? therefore doest thou discover a disordered mind, in clamours that signifie nothing certain? how therefore wilt thou beg the pardon of thy sins? how wilt thou receive the Lord into thy house, who dost so contemptuously offer him a prayer? Thou sayest, Have mercy on me, O God, and declarest, that thy manners are far from mercy. Thou criest out, Save me, and expressest an outward shew far from salvation. Why are thy hands spread out to pray, which are alwayes thrown aloft, and turned about in an unseemly manner. which,
through

through the importunate impulse of a vehement and violent spirit, make a sound which signifies nothing certain? are not those examples partly of silly women, that exercise whorish tricks in the streets, and partly of them that brawl in the Theatres? &c. These are the words wherein that grave Father taxes those rude voices in singing of hymns, which signify nothing certain; as being such as rather become Theatres, than the Church of God; because they were borrowed from thence, and are unseemly for the Church of God: in which all things are to be done with reverence, because of the tremendous presence of God, who observes the motion of every one in the Church, yea, he reckons those rude voices in singing, for tokens of an uncomposed mind; which do declare, that men are rather mad, than humbly confessing their sins to God, and lowly begging pardon of God for them.

*The good
use of a
well moderated
singing.*

But if there be any one that desires to hear the commodity of a moderated singing, consisting of a clear voice, and convenient moderation therein, let him read *Austins* tenth Book of Confessions, and chap. 33.
 “When I call to mind, saith he, the tears
 “I shed at the hearing of the Church-songs,
 “in the beginning of my recovered faith,
 “yea, and at this very time, whenas I am
 “moved,

“ moved, not with the singing, but with
 “ the thing sung; I then acknowledged the
 “ great good use of this institution.

And elsewhere, Confess. lib. 9. c. 6. he
 saith, “ How abundantly did I weep before
 “ God, to hear these Hymns of thine, be-
 “ ing toucht to the very quick by the voices
 “ of thy sweet Church-song! the voices
 “ flowed into my ears, and thy truth plea-
 “ singly distilled into my heart, which
 “ caused the affections of my devotion to
 “ overflow, and my tears to run over, and
 “ happy did I find my self therein. This
 shews, that *Austin* did approve that sort of
 singing in the Church, which tended to edi-
 fication: by the help whereof, the hearers
 mind was more lift up to God (such was
 the manner of singing used at *Millain*, of
 which *Austin* here speaketh) not that
 which onely pleased the eares, nor that
 which suffered the words, when they were
 uttered in singing, to be heard or understood.
 This kind of singing, which is delicately
 pronounced with a certain allurements of
 the voice, is a delight to unregenerate
 eares (for there followeth the contempt of
 the flesh, unto which, it was not fit to give
 over the soul to be effeminated) but will be of
 no advantage to move the mind, from whence
 the calm affections of religion should be ex-
 cited.

Then

Aug. Conf.
 l. 10. T. 33.

Then again, we must observe also, in the manner of singing then, used by the Church, that Psalms were sung sometimes of one, sometimes by the Quire, sometimes of all together.

Hom. 36.
in 1 Cor.
14.

At first they sung all at once. So *Chrys.* who saith, *they had all one voice, and one heart.* He adds also in the same place, he that sings, sings above, (that is, rehearses the words of the Hymn to be sung, and goes first before the rest in singing, as shortly after the words of *Basil* will tell us) *and when all sung after him, the voice came as it were out of one mouth.*

* Ep. ad
Neo Cæs.
63.

When * *Basil* describes the manner of singing of Psalms in his age, he saith, *now when they sing, they are divided into two parts, and sing after one another by course, then this charge being committed to one of these persons, to begin before the rest in singing, then the rest sung after him; (but he saith, this variety of singing Psalms was ordained, that now and then prayers being mixed also, they might pass the night with less wearisomness) when day appeared, they all offered up a Psalm to God, as with one mouth, and one heart.*

The custome of *Anthems* [or *Antiphones*] that is, of singing verses alternately by way of answer, not onely at *Antioch*,
but

but in other Churches, the writers of Ecclesiastical history do derive from *Ignatius*, whom they report did first institute Anthems. So *Socrates*, *Hist.* 6. 8. and *Niceph.* 13. 8. although this seems improbable to divers men of no mean judgment, because Responsory Hymns or Anthems are not so much worth, as for their sake there must needs Angels come down from Heaven, and appear to sing before others (which the aforesaid writers, searching out the reason of Anthems, do affirm) whereas the Church at that time wanted not Psalms and Hymns; which the Epistle of *Plinius Secundus* to *Trajan* witnesseth; for *Ignatius* suffered Martyrdom when *Trajan* was Emperour. And after *Ignatius*, for a long time, *there was one voice of all in the Church, while they prayed to God, one prayer of all, when they sung hymns: the voice was uttered as out of one mouth, as formerly we heard out of Chrysostom* *.

* *Chryf.*
Hom. 36.
in 1 *Cor.*

The invention of harmonious tuning among the Syrians, they attribute to *Ephraïmus Syrus*, *Soz.* 3. 15. but *Theodore* acknowledges it received from *Flavianus* and *Diodorus*: who having divided the Quire into two parties, gave them Davids Psalms to be sung by course. They followed the manner of *Antioch*, which, *Theodore* saith, spread after.

The author
of *harmonious tuning.*

afterwards to the uttermost parts of the earth, *Lib. 2. 24.*

* *In vita*
Damas.

In the Western Churches, *Platina* * ascribes this to Pope *Damasus*; whose opinion agrees with *Damasus* his Epistle to *Hierom*, and with the Pontifical, as we have formerly mentioned.

Organs.

Platina in his Life relates, that *Vitalianus* the first Pope of *Rome*, did ordain singing, using Organs (as some would have it) for harmony. But the author of those answers, whoever he was, *ad Orthodoxos*, which are added to *Justin Martyr*, saith, that the custom of singing by inanimate instruments in the Church, was taken away in his time, and upon that account simple Prayers were retained, *because songs, rattles, and organs, are fitter for children and fools than the Church.*

Just.
Mart.
g. 107.

Leo the second brought Hymns to a better concord. *Plat. in vita Leonis.*

How none
but a few
should sing
in the
Church.

It was provided by the fifteenth Canon Conc. *Laod.* that none should sing in the Church, besides certain that were chosen for singing: the reason of which Canon is assigned by *Baronius* * to be this; *Because, saith he, when the people and Clergy sung promiscuously, through the unskilfulness of the singers, it oft fell out, that by the disorder'd sound of voices, the diversity marred that*

* *An. 60.*
n. 28.

that harmonious singing, which was congruous to the Churches dignity ; therefore it was prohibited the people in the Church, that none should sing but those unto whom this work was assigned. To confirm this conjecture, he hath recourse to *Chrysostom* : the same doth *Binius*, Conc. T. I. in *Notis Conc. Laodic.*

To me it is not manifest what was the true reason of ordaining the *Laodicean Canon*. After the *Laodicean Council*, the fore-observed testimonies have shewed us, that it was an usual thing for the Christian people to sing with others in the Church : but as for the place in *Chrysostom*, cited by *Baronius*, it brings no help at all to establish the conjecture of *Baronius*. For in that place (of which we have formerly heard in this Chapter) *St. Chrysost.* only blames *Hom. I. de* that unseemly manner of singing, which *verb. Isa.* was borrowed from the Theatres, Mimicks, and Dancers, and consisted of clamours which signified no certainty. But he hinders not the people from the liberty of singing in the Church. This none will deny, that looks into the place of *Chrysostom*, cited by *Baronius*. “ When all is done, saith he, we forbid not jubilation (the contrary whereto is affirmed by *Baronius*, and his follower *Binius*) but a voice that signifies nothing ; not the voice of praise,

“but a rude voice of absurdity, the vain
 “and rash throwing up of the hands into
 “the air, stamping with the feet, unseemly
 “and effeminate songs, which are the playes
 “of them that sit idle in the Theatres, and
 “at Horse-races. Thus *Chrysostom*: which
 is far from the sense for which *Baronius*
 brought it. Which doth also more evident-
 ly appear, from the end of that Homily, in
 which he speaks to his hearers, “that they
 “would come to God with a calm and re-
 “pressed voice, and not lift up their hands
 “in disorderly motions, but present them to
 “God both together. Which things being
 well observed, with what face can the *Pa-
 pists* alledge *Chrysostom*, for denying the
 people a liberty to sing in the Church?

*The Church
 could not
 endure
 broken
 musick.*

Now from the premises it may easily be
 observed, that the Fathers approved not of
 that, which they call Broken Musick, that
 consists rather in the noise of the voice,
 than the fervour of the spirit; as if from
 such Musick God neither got any praise,
 or the Church profit. Therefore passing
 over that, they prescribed *the Church sim-
 ple singing*. It displeased *Gregory the Great*,
*that those who were chosen to office of
 preaching, and the holy Ministry, should,
 having that charge, betake themselves to
 singing: in a Synod at Rome, held in the*
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time of *Mauritius*. *Gregory* would not have so much time taken up in singing, and almost no place left for preaching. *Zonaras* ^{In Can. 22. Conc. Lao.} also teacheth, that *Readers in the Church* ought rather to attend the care of singing, than the reading of holy bookes.

To conclude, I leave it for others to <sup>A censure of the mu-
sick among
the Papists</sup> judge, what to think of that Popish singing, which is fitted to the exact measures of all kind of Musick; since *Cornelius Agrippa*, one of their own profession, hath copiously enough painted out the liberty of Musick, which they allow for setting out of hymns. "There is, saith he, at this day, such a licentiousness of Musick in Churches, that even a deal of bawdy songs on the Organs, have equal place with the Canon of the Mass; and they chaunt the Divine offices, holy mysteries, and prayers, having hired a company of wanton Musicians with a great sum of money, not to the *Hearers understanding*, not to the *Elevation of the Spirit*, (harken here, you Papists, that number your Psalms, but love to bray them out like Asses, without understanding them) but for lecherous tickling, not with mens voices, but belluine clamours, while the boyes whine the descant, others bellow the tenor, others bark the coun-

“terpoint, others roar the treble, others
“grunt the base, and they make that many
“sounds may be heard, but no words or
“sentences be understood, but the autho-
“rity of judgment is taken away, both from
“the ears and mind. Thus he who wars
with you in your tents, *De vanitate Scien-
tiarum*, in the end of the sixteenth chapter:
in which he doth paint out to the life, as
they say, the bawdry of *Roman* Musick, in
their holy mysteries, (well enough besit-
ting the *Babylonish whore*) and the incom-
modities thereof, little agreeing to the holy
worship of God. And the like doth *Polydor
Virgil*, *De inventione rerum*, lib. 6. c. 2.

And these are the things which I had to
mention of the two exercises of Religion,
comprehended under the Ministry of the
Word, and Prayer, that were to be perfor-
med upon the Lords Day.

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CHAP. XIII.

*Administration of the Sacraments on the
Lords Day.*

THe third thing among the publick exercises of Religion, wherein the observation of the Lords day was solemnized among the ancients, follows; *viz.* the administration of the Sacraments. Which (although not tied to the Lords day) were administered on the Lords day, the Scriptures bearing witness, *Acts* 20. 7. the Disciples being gathered together on the first day of the week, to break bread, *Paul* preached to them, &c. where breaking of bread is not to be expounded of a domestick feast, but of the H. Supper, as we have shewn *Book* 1. chap. 2. For having continued his speech until midnight, *St. Paul* took bread (the comparing of *ver.* 7. with 11. evinces this:) now the Disciples met not at that time of night to break their daily bread. But we must make account, that there was a solemn day proclaimed amongst them, for celebrating the Holy Supper; which should

be more commodious than all the other: and that was the first day in the week, on which that place doth evidently enough conclude, that the Church met together. And the Apostle teaches, that it met in the same place to eat the Lords Supper. 1 Cor. 11. 20.

Ap. 2.

Justin, in the place above so often cited, doth witness, that the *Eucharist* (or as *Tertull.* lib. 2. ad *Ux.* cap. 4. the *Lords Feast*) was wont to be administered by the Church on the Lords day. So *Chrys.* Hom. 18. in *Act. Ap.*

Ep. lib. 5.
ep. 33.

Ambrose delivered to the *Catechumeni* (whom he calls *Competentes*, that is, those that were instructed in the Christian faith, suing for Baptism) on the Lords day, after the reading and Treatise, the Symbol of the Church in the fonts (which we understand of Baptism, without which none were admitted to the Eucharist.)

That the Sacraments were administered on the Lords day, none doubts; concerning the administration whereof, I leave the prolix narration to be drawn out of the learned Commentaries of Divines (of whom this age by the grace of God reapeth a fruitful crop) who professedly handle common places of Divinity: lest I should lose my labour, with the Reader that's well exercised in these things, and after *Homer* write an *Iliad*, as the Proverb goes.

CHAP.

II.
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C H A P. XIV.

who was to be present at all the offices of the Liturgy, and who not. The Catechumeni, Audientes, Competentes, Pœnitentes, and their sundry degrees: namely, some Lugentes, others Audientes, others Substrati, others Consistentes, others Eucharistiæ participantes. At what offices these were to be present, and what not.

HAVING recited the offices which were performed in the Churches publick assemblies, it will be a thing worth the labour, to advertise the Reader, that all the members of the Church were not all at once to be present alwayes at all these offices: which we will now shew from a more narrow observation of the persons, of which the Church consisted; the observation of which thing, because it is not obvious to all mens eyes, we think it not altogether good to pass by in silence.

The whole Christian people in the Church were anciently distinguished into three de-

grees. For there were the κατηχούμενοι, πιστεύοντες, & μεταρτύντες, the *Catechumens*, *Faithful*, and *Penitents*; and to men as they were constituted in all those degrees, there were certain offices of the Liturgy appropriated, to which they being admitted, were excluded from the rest: while, in the mean time, the faithful were present at all the rest.

Contra
Celsum,
l. 3.

p. 576.

† Clem. Al.
pud. t. i.

The *Catechumeni* were they who first desired to become Christians; whom *Origen* calls, them that lately were admitted, but had not obtained the Symbol of lustration. They are called *Catechumeni*, because, while they were in this Class, they were by the voice instructed of others in the principles of the Christian Faith, ἐκ ἑστὶ πισθεῖσαι ἀνευ κατήχουσε. i. *no believing without catechising*, faith *Clemens Alexand.* Even those that were to be brought to the Faith, were first to be instructed in the Doctrine of the Catechism: ἡ μὲν κατήχουσις εἰς τὴν πίστιν παραγάγει. i. *† Catechizing leads to the faith.* Now the points wherein the *Catechumeni* were instructed, are extant in *Const. Ap. lib. 7. c. 40.* They were instructed, namely, in the tremendous mystery of the Holy Trinity, in the stupendous work of Creation, and Gods providence, and especially that about mankind, and in the general judgment to come, &c.

all

all which are compendiously recited by *Augustine, lib. de Fide & Operibus, cap. 6.* where he exhorteth the *Catechumeni*, to hear how they ought to become, and live as the Faithful. Afterwards, that they hear what Faith is, and what the life of a Christian ought to be. Those that were to be baptized therefore, were to be instructed in these before they desired Baptisme.

They that taught the persons of this order in the principles of the Christian Faith, ^{In Catal. Eccl. Ser. in Clem.} were called by *St. Hierom*, the *Masters of Catechising*, among whom were numbred *Oriegen, Euseb. Hist. l. 6. c. 8. Hierom, in Catal. Eccles. script. in Origine. Also Pantanus, Euf. l. 5. c. 10. Hierom* confesses, that he had ^{Apol. ad Damien!} *Greg. Nazianz. and Didymus* for his Catechists in the Holy Scripture.

Now if any desire to know to what offices of the publick Liturgy the *Catechumeni* were admitted, this cannot be observed with a distinction of them, of which mention is made amongst the ancients in divers places. Of the *Catechumeni*, some were called *Audientes*, and some *Competentes*. Those had their name from hearing the Word; because they were newly admitted only, as tiroes, or candidates of the Christian Faith: and therefore they were reckoned *inter auditorum tyrocinia*, as *Tertullian* speaks, while

^{Lib. de Penit.}
being c. 6.

* Conc. 14:
Carthag.
Can. 84.

Serm. de
Temp. 137.

being not admitted into the auditory, they stood ἔξω τῆς ἱερᾶς περιούσιαι, i. *without the compass of the Temple*, as *Dionys. Arcop. de Hierarch. libro, c. 3.* that is, as *Zonaras* interprets it, ἔξω τῆς ἐκκλησίας ἐν τῇ νάρθηκι i. *without the Temple, in the Porch*; where the *Consistentes*, according to the custome of the Church, onely heard the tune of the Psalms, and reading of Scripture in the Church (for * none, whether he were *Gentile*, or *Jew*, or *Heretick*, was excluded from hearing of the Word) or the *Bishops Sermon* to the people, for instructing them. (*Zonar. in Can. 19. Laodic.*) Neither were they admitted to the holy things, which afterwards followed in the Church-assembly. So *Dionys. Arcop. Eccles. Hierarch. lib. p. 94. & 96.* Behold, saith *Augustine*, after Sermon, missa fit *Catechumenis* (i. e. the *Catechumeni* were dismissed) and the Faithful remained.

The *Audientes* then were to come at no holy office, but the reading of the Scriptures: which being ended, before the Church went to prayer, or administering the Eucharist, they were dismissed. And because they had liberty granted to be present at reading the Scripture in the publick assembly of the Church, therefore the *Readers* were called their *Doctors* [or *Teachers*.] So *Optatus*, in *Cyprian*, is called *Doctor Audientium*; because

cause, that after he was an ordained Reader, he was to read the Scripture in the Church-assemblies.

The *Catechumeni*, who were *Competentes*, being well instructed in the Christian faith, sued for *Baptisme*, * and were sometimes distinguished from the *Catechumeni*, in *Am-^{* Aug.} brose*, lib. 5. ep. 33. *Having dismissed*, saith he, *the Catechumeni*, (that is, those whom they call *Audientes*) *to some I gave the Symbole in the Fonts*. Because, as I said, they being well instructed in the Christian faith, *as firm therein, they sued for Baptism*. *Aug. Serm. de tempore* 116. ^{Retr. lib. I. c. 17.}

When the *Audientes* were admitted, a Prayer was rehearsed by a Deacon, to the *Catechumi Competentes*, who were fallen on their knees, *Conc. Neocas. Can. 5.* and then when that (*οἱ κατηχούμενοι προέλθετε*, *i. let the Catechumeni go out*) was pronounced, they went forth, the Faithful preparing themselves to the Holy Eucharist, as *Zonar. in Can. Conc. Neocasar.*

The words of an excellent Oration, uttered to the *Competentes*, together with a perspicuous explication of them, by *St. Chrysostom*, are extant in *Chrysostom*, *Hom. 2. in 2 ad Cor.* where the Deacon admonisheth all to pray for the *Catechumeni*, while he saith, "Let us stand honestly, let us pray
"car-

“ earnestly, that the most merciful and com-
“ passionate God would hear their Prayers,
“ would open the eares of their hearts : that
“ they may hear what the eye hath not seen,
“ nor ear heard, nor hath entred into the
“ heart of man, and that he would instill
“ into them the word of truth ; that he
“ would sow his fear in them, and confirm
“ his faith in their minds ; that he would
“ reveal to them the Gospel of righteousness,
“ that he would give them a divine
“ mind, chaste thoughts, a life joynd with
“ truth : continually to think of his things, to
“ relish his things, to meditate of his things,
“ to delight themselves in his Law day and
“ night. Let us moreover pray for them
“ more intently, that he would deliver them
“ from all evil, and dishonest matter, from
“ every sin of the Devil, and all snares of
“ the adversary : that he would vouchsafe
“ them in due time the laver of regeneration,
“ and remission of sins : that he would bless
“ their comings in, and going out, all their
“ life, their houses and habitations. Let us
“ pray, that thou wouldest increase and
“ bless their children, and instruct them,
“ when they are come to age, with wisdom:
“ that thou wouldest direct all their purposes
“ to profit. Pray ye *Catechumeni*, to the
“ Angel of peace, that all your purposes
“ may be peaceable to you, beg, that this
“ may

“ may be a peaceable day, and all the dayes
“ of your life. Commend Christians, your
“ purposes, what is honest, and profitable,
“ your selves to the living God, and his
“ Christ, &c. Which being pronounced,
the Deacon bids them rise up, and dismisses
them, having instructed them with sundry
Precepts.

And these are the offices of the Liturgy,
at which the *Catechumeni* were allowed to
be present. The second degree of them that
were in the Church, followeth, namely, the
Faithful; who were present at all the parts
of the Liturgy performed in that order they
were recited in the precedent Chapters.
Neither could any one of this degree de-
part out of the Church-assembly, before
all those offices were finished, as we have
observed formerly, chap. 6. of this Book,
and therefore I need to add no more of
them.

The third degree of them, was those who
were called *μετανοήτες*, or *Penitents*. These
being instructed in the Doctrine of Christi-
an Religion, and once baptized in the holy
laver of baptism, they recorded their names
in the Church catalogue. But falling into
some manifest sin (by which they lost the
common priviledges of the Faithful) they
were bound of the Church with spiritual
bonds,

bonds, till they had declared sufficient signs of their repentance.

There were sundry classes of these, during the time (which was defined by the Bishops judgment: Can. 7. Concil. *Ancyran.*) of their publick repentance, and sundry places were assigned to them in the Church. Without whose observation, it will not be easie to shew what offices of the Church-Liturgy they had liberty to be at, and what not. For, during the repentance which was prescribed them by the Bishops, they had not the liberty of all offices with the body of the Church.

*The degrees
of Peni-
tents.*

We meet with five kinds, or classes of Penitents, in the ancients. Some were *Lugentes*, some *Audientes*, some *Substrati*, some *Subsistentes*, and then some that were perfectly admitted to partake of the Lords Body and Blood. *Zonaras* reckons three degrees of these, in Can. 8. *Conc. Ancyran.* And the same Author adds a fourth, in Can. 4. of the same *Council*. But all the degrees of Penitents, are extant together in *Baronius*, an. 263. num. 29. with the *Centur. Magdeb.* 2. c. 6. also. These degrees are reckoned up by the fore-mentioned Historians, out of the Canon, or the canonical Epistle, as the *Greeks* call it, of *Gregorius Neocæsariensis*, surnamed *Thaumaturgus*

gus (if it be that Gregory, as some think not.)

The first degree of these was *πενελαύσιος*, or *Weepers*, in which the *Lugentes* [or *Weepers*] having committed a sin, stood without the Church, Zonar. in Can. 5. Conc. *Neocaesar*. Where they asked them that entred in, with sorrow and tears, that they would draw out the bountiful mercy of God for them. *Weeping*, saith *Thaumaturgus* in *Baronius*, or *sorrow*, is without the gate of the Oratory, where the offender, as he stands, must ask the *Faithful* as they enter in, to pray for them. Let the offender, saith *St. Ambrose*, *beg pardon with teares, beg with sighs, beg that he may be pardoned at the weeping of all the people.* These are said by *Tertullian*, *libro de Pœnitentia*, cap. 9. to kneel to the *Presbyters*, and *charis Dei*, [i. the dear servants of God.] De Pœnit. lib. 1. c. 16.

But here I will give the Reader this advertisement, that it's well observed by *Pamelius*, in his notes upon this place of *Tertullian*, that this place in some editions is faulty. For, some have it, *Presbyteris & aris Dei adgeniculari.* i. they kneeled to the *Presbyters* and altars of God. Which reading some catching at, as agreeing to their dotage, are busily diligent to defend bowing to altars, upon this testimony. So [†] *Bellarmino*, [†] *Bell. de Missa.* ^{l. 2. c. 10.} and

and others of his opinion. Now their exposition, how likely soever, is not worth a rush. For it's clearer than the noon-day, that in this they are deceived, through ignorance of the Church custome. For how could the Penitents kneel at Gods altars, when at that time they were not permitted to come within the rails of the Clergy, as is well enough known to all that are any whit seen in Church antiquity) much less to the altar : but being placed without the auditory, as formerly we have heard out of *Thaumaturgus* and *Ambrose*, and falling down at the feet of them that entred in, they seriously intreated them with tears, that they would beseech God for them. The *Lugentes* therefore were wont to kneel down to the dear servants of God, both Presbyters and others, that went into the Church; for

** they sued to them, besought them, fell on their knees, kissed their footsteps. Afterwards, they required the patronage of the holy people to God for them. For in this business Fabiola will be to us an example: who is by Hierom recorded to have opened her wound to all, while she had her sides ripped open, her head bare, her mouth shut, neither did she enter into the Church of the Lord, but sate separate without the tents, with Myriam, Moses's sister. This she did, while she stood in the order*

* *Ambrosij*
de Poenit.
l. 2. c. 10.

Epitaphi
Fabiola;

of

of Penitents before *Easter*, in the *Lateran Cathedral*, all the *City of Rome* beholding her, the *Bishops*, *Presbyters*, and all the people weeping for her, as *Hierom*, *ibid.*

Dionysius Areopagita reproves *Demophilus*, *Epist. ad Demoph.*

(because he had kicked with his foot a *Presbyter*, for gently receiving a man that had fallen at a *Priest's* feet.) *Eusebius* also relates, *lib. 5. cap. ult.* "That *Natalinus*, a "confessor of the truth, being sometime seduced, but at length returned to the "Church, did in hair cloth, and sackcloth, cast himself down at the feet of "Pope *Zephirinus*, with great sorrow, and "tears, and fell not onely at the feet of "the Clergy, but Laity, so that the Church "of our merciful Christ having mercy on "him, lamented with him."

From which it appears, that the Penitents of this degree did communicate with the body of the Church in no offices of the Liturgy; and much less went up to the altar (forsooth) to bow. But this by the bye.

Moreover, some make a doubt, whether this degree of repentance was prescribed the Penitents by the Primitive Church, or was taken up by them of their own accord; in whose judgment that degree of repen-

tance, which was voluntary in the first age, was in the third age after enjoined the Penitents by the Church. Howbeit, every one of these degrees was a certain disposition to prepare the Penitent for a farther. But in explaining of these degrees, we will follow *Thaumaturgus*.

The Penitents called Audi-
entes.

The second degree of Penitents was *expositores*, or Hearers. These stood within the gate, in a place which they call *adsona*, or the porch of the Temple; hearing the Scripture, (that is, the reading of the Law, Prophets, and Gospel, *Constit. Apost. l. 2. c. 39.*) and the doctrines that were raised out of the Scriptures: yet were they judged unworthy to be present at the Prayers of the Church. *Baron. ubi prius*. So *Zonaras* in *Can. 11. Conc. Nic.*

Substrati. The third degree of these was *substrati*, or the Prostrate: when they that had repented stood within the compass of the Church, behind the Pulpit (separate from the place of the Faithful, yet within their sight) where they were present at none of the holy offices, save the reading of the Holy Scripture, expounding of the Gospel, and prayer, that was rehearsed for them, and the perfect *Catechumeni*, that is, the *Competentes*, and a little while after the going out of the *Catechumeni*, having made

made Prayers for them, they went out. Can. 19. *Conc. Laodicea*. Baron. *ibid.* Zonar. in Can. 4. & 5. *Conc. Anagran.*

Here the Penitents stood sorrowful, and being not yet made partakers of the Eucharist, since the commission of their sin, for which they were bound of the Church with spiritual bonds, they threw themselves down on the earth with weeping and lamentation: and for this prostration, the word *prostratus* was assigned to this degree. Then on the other side, the Bishop running to him lamenting, falls likewise upon the ground with pitiful lamentation; and last of all, the whole multitude of the Church falls a weeping too. After this, the Bishop rises up first, and raises them that were fallen down, and having for a convenient time prayed for sinners that repented, he dismisses them. Thus *Sozomen, de Ecclesia Romana consuetudine*, lib. 7. cap. 16. where it's manifest he speaks of the Penitents called *Substrati*. The form of prayer used for them (after the Deacon had admonished the Church to pray for them) by the Bishop, is extant *Constit. Apost. l. 8. c. 8, & 9.* which being ended, they went out of the Church-assembly.

The fourth degree was *evdrent*, when ^{abstine} they

they that had repented were called *conuerses*; because they stood with the Faithful, and went not out with the *Catechumeni*, or the Penitents called *Substrati*. Baron. *ibid.* These were with the Faithful present at Prayers, but were not admitted to the Holy Eucharist, Conc. 1. Nic. Can. 11. they are said to partake of Prayers with the people, but without oblation. So Can. 12. *ibid.* Zonaras in Can. 4. & 5. *Concil. Ancy.* for which cause, St. *Ambrose* said he could not offer, if *Theodosius* would stand by. *Ambr. Ep.* 28.

The last degree of Penitents, was of them, who, having fulfilled the time of repentance prescribed them by the Church, were by her perfectly received; and after the aforesaid offices of the Liturgy, at which the *Subsistentes* were present, they were admitted also to participate of the Lords Body and Blood, with the body of the Faithful. Of which Zonaras Can. 4. & 8. *Concil. Ancyran.* There are some that distinguish not the fourth degree of Penitents from the fifth. But the *Subsistentes* are distinguished from these, Can. 11. 1. Conc. Nic. where, *ἡμεῖς κοινωνοὶ τῷ λαῷ καὶ τοῖς περὶ τοὺς ἁγίους*: i. they were partakers of Prayer with the people, with-

without offering. And so those that were placed in the last degree, were superiour to those Penitents of the fourth degree, because they were admitted together with the Faithful, to partake of the mysteries. Yet, that I may ingeniously confess the truth, the finishing of the repentance, rather than the degree of Penitents, is in this to be attended.

Now he that will apply his mind to weigh the aforesaid records of antiquity more narrowly, shall easily observe, who were to be present at all the exercises of Religion, and who were excluded from the same, or some of them by the custom of the Church, while in the mean time, the assembly of the Faithful, after they were gathered into one, performed all the aforesaid offices piously, and with great devotion of mind. But to speak of these a little in *transit* is enough.

CHAP. XV.

Of places in which the Churches publick assemblies were held.

WE have observed, that meetings were gathered by the Church, to perform the duties of Religion: and we have seen what was done in them. In the third place, something remains to be added of the places in which these meetings were kept. For a place is required where the people of God-being gathered together, may exercise themselves in the things that pertain to his publick worship. And that some places designed to Divine Worship, are necessary, I trust no body will doubt: for without them, the publick assemblies of the Faithful (the use of which is formerly shewn) to worship God, could not without inconvenience be held. Therefore this place requireth, that something be added of their names, situation, and use, and other circumstances that declare these places. But I will spare the labour of putting these things in writing, lest I,
gag.

gagging like a Goose amongst the Swans, seem to stammer upon a subject which hath been happily treated on by other judicious men. Others have managed the charge of describing this argument with great commendation. Especially the *Learned Hospinian*, a man of profound Learning, and various Reading, in his learned Treatise *De Templis*. In which is described what is necessary to be known of places that are destined to the publick meetings of the Church, which to me at this time is enough to point at.

And thus much for the publick exercises of Religion, that were observed by the Church on the Lords Day.

CHAP. XVI.

*Private Duties of Religion to be performed on the Lords Day. where first is considered, the examination of what was heard. Con-
ferring upon the same. Meditation of the
life to come: and gathering of Almes for
the use of the poor.*

THus far of the Sacred Exercises of Religion (wherein the observation of this day was solemnized) which were performed in the publick assemblies of the Church; now follow the private. Those were observed of sundry members of the Church, being assembled together, but these were devoutly performed by them, when they were dismissed from the publick assembly. For although they met publickly, * *lest the disorderly meeting of the people should diminish their faith in Christ, and to procure the greater gladness amongst them, by a mutual seeing one another*; yet their publick Church meetings did not determine the sanctification of the Lords Day: because publick conventions were held at certain hours,

* Hier. in
Gal. 4.

hours, and the Lords Day is to be celebrated in memorial of that happy Resurrection of our Saviour, on a perfect and entire day, as we have shown in the first Book, and fifth Chapter. Some things then remain to be done by Christians after the Church meetings are ended, and these are various. Some whereof I will mention for the godlies sake (who make conscience of sanctifying the *Lords Day*.)

First of all, they that preached the Word of God in the publick assemblies, ^{After the publick Treatises followed examination of what was heard.} when those were ended, they did sometimes examine the people of what they had heard: Which we read the Ancients did perform with great industry.

And for this cause, *Prosper, De vita contemptr. lib. 2. cap. 2.* contends it is, that Bishops are called Watchmen. "Because
 "they watch the actions of all men, and
 "with an aim of religious curiosity, spie
 "out, how every one liveth with his
 "household in his house, how with his
 "Citizens in the City: what good men
 "they approve, they confirm by honour-
 "ing them; whom they observe to be
 "vicious, they amend by reproving them.
 Sr. *Prosper* judged it to be the Bishops duty, whom the Lord hath appointed to be the Watchmen of his Church, not onely

to attend preaching of the Word in the Church assembly, but also when that was ended, and the people dismissed, diligently to observe the manners and conversation of the people, that they might promote godliness, if by any means they could, while they excited those, whom they saw to walk according to what they heard in publick, to a farther progress in godliness, and sharply admonished those that turned not what they heard into works. Which office, if ever, we believe they did faithfully perform on the Lords Day: which we may see in St. Chrysostome, who, when he observed any not to be attentive enough to his publick Treatises, promised, that he would, when he had finished his Treating, by *interrogatories make tryal, whether they retained what they had heard.* Homil. 4. in Hebr. Yea, he tells them, that when the assembly was dismissed, *he would discourse some time with his Auditors about what they had heard;* in the conclusion of Hom. 6. ad Pop. Antioch. And elsewhere he declares the reason of his diligence, Homi. 9. ad Pop. For, saith he, *if it be no reproach for a Physician to ask his patient how it is with him; neither is it amiss in us to be still inquiring about our Hearers salvation;*
for

for we being thus advertised what to do, and what to leave undone, shall apply remedies according to congruous discipline. And this diligence he calls a sollicitude, not of curiosity, but provision: where, by an argument from the less to the greater, he illustrates the necessity of the aforesaid industry. For if a Physician, who attends the cure of a frail body, doth diligently enquire of the state of his patients health, after he hath administred his medicines: why doth it not much more lye upon Bishops, (to whom the inspection of souls is committed) *ex officio*, to observe whether their people lead their life according to what they have heard, after that they have prescribed unto them wholesome admonitions, and exhortations? whereby on every emergent occasion they may prescribe necessary remedies. *Chrysostom* himself confesses, that he undertook private labours in teaching some of his Hearers, ^{Confer- ring of what they heard.} while he inculcated some things to them, who entred communication with him privately. Thus he speaks of himself, *Hom. prim. de Lazaro.*

It grieved *St. Cyprian* to the heart, while he was in exile, that he could not have liberty to go to every one that was committed to his care, and to exhort them

according to the Ministry of the Lord and of his Gospel. He commends the Presbyters and Deacons, that supplied his place, for strengthening all by their daily exhortations. Ep. 40. If therefore *Cyprian* set upon all that were commended to his care with his exhortations, and commended others that did the like, he thought that something more, after the Church-meetings were ended, in which he could not go to them severally, was to be done by him.

Possidonius in the Life of *Austin*, chapter 12. mentions his private labours, that he frequently undertook in instructing, and exhorting the Catholick people. All these vigilant Fathers did not onely propound the Word in Church meetings, but also shewed us by their own example, that it is privately to be inculcated upon the minds of the Hearers; and their own testimonies teach us, that this was done by them daily.

Secondly, he that shall consult the Fathers touching the observation of the Lords Day, will observe, that they did frequently stir up their hearers to a religious meditation and discoursing of what they had heard in the publick assembly. *Chrysostom* more than once doth, labour
what

what he can to perswade his hearers,
“that after they are returned home from
“the Church, friends among themselves,
“parents with their children, masters
“with their servants, meditate and strive
“how they may do what they are taught:
Homil. 5. ad Pap. Antioch. which he eleg-
antly explains by divers similitudes. “Even
“as, saith he, many that depart out of a
“meadow, do take a Rose or Violet, or
“some such flower, and carrying it about
“a while in their fingers, do depart: and
“others returning home out of an Orchard,
“do carry the boughs of trees that bear
“fruit; others again, bring to their kins-
“folks, fragments of the table from sump-
“tuous suppers; so also thou, when thou
“depart'st, carry back an admonition to
“thy children, wife, and all thy kindred:
“For this admonition is of more use than
“a meadow, an orchard, and a table. These
“roses never wither, this fruit never falls
“off, these dishes never are marred. After-
wards; “Think what a thing it is, setting
“aside all other things, both publick and
“private, to be alwayes discoursing of Gods
“Laws, at table, and in the market, and
“in other Conventicles, &c. *Homil. 6. ad*
Populum. Where, by an induction of divers
similitudes, he declares what Christians
are

Hom. 5.
in Math.

are to do, after they be returned home from the publick assembly ; namely , that they conferr at home of what they heard in the Church. In the beginning also of the second *Homil. on John* , he requires of his hearers, that they talk not only with one another publickly , but at home, of what they had heard : and when he reproves those that went out of the Church, who did not well remember what they had heard, he prescribes this remedy for that malady ; namely, *that when they are return'd home, they read the Holy Scriptures , and call their wife and children together, to confer of those things that were spoken.* It's an excellent place which the Reader shall find lib. 5. chap. 12.

Hom. 9: in
Levit.

“ We wish, saith *Origen*, that you would study what you have heard ; not only hear the Word of God in the Church, but in your houses be exercised , and meditate in the Law of the Lord day and night : for Christ is there, and every where present to them that seek him.

Objct.

From the fore-mentioned testimonies, it appears, that the Fathers treated seriously with their people, to conferr among themselves of what they had heard. Now if any one think, that they meant conferring of what they had heard on other dayes than the

Answ.

the Lords Dayes; I doubt not but he is deceived, that perswades himself of this. For if they require of their Hearers to conferr of the Word heard on other dayes, (which he will not deny they did, that looks into their writings) do they therefore judge that the Word of God which was handled on the Lords Day, must be forgotten? Nothing less; especially when elsewhere they counsel their hearers to conferr with those that were absent, of what they heard in publick; after they were departed from the publick assembly. So *Chrysostom*, *Hom. 10. in Gen.* And he sharply taxes those that did not thus, *Hom. 32. in Job.* whom, when they are gone home, he affirms, they set upon no work becomming a Christian, whilst they do not search out the sense of the Scriptures, which they heard in the assembly. And at length requires them, that when they are gone home, they endeavour the doing of what they are commanded, &c.

Hom. 3. in Job. *Basil* was of the same mind, who seriously wished, that what they had heard at both morning and evening assembly, all that might be the table-talk to the hearers; that is, when they sat down to table, they should talk of what they heard.

Hom. 7. Hexam.

St. Austin counsels his hearers, to conferr

terr with those that were absent, of what they heard; and so their memory would be as his voice. *Præf. in Psal. 50.* And in the end of the interpretation of that Psalm, he saith, *As it belongeth to us to speak in the Church to you, so it belongeth to you to speak of it in your houses.*

Meditation of the life to come.

Thirdly, Because the Lords Day is not onely ordained for a pious celebration of the memory of Christs Resurrection, but also, *Basil the Great* being witness, is an image of the world to come, although it be no type of the rest and happiness in the life to come, yet, as after he explaines it, *that in this daily commotion we neglect not to provide viands for a removal into that life that never will have end.* *Basil de Spiritu Sancto, cap. 27.* Such viands shall he provide, that on that day, while he hath leisure from external things, shall seriously think with himself, that this is not his Countrey, but he an Exile; and at length he must remove hence into Heaven, the Countrey of all the faithful.

Augustine, or whoever it was else, affirms, in the Book *De decem chordis*, cap. 3. that a Christian is commanded to observe the Sabbath spiritually, in hope of the future rest, which the Lord promiseth.

And

And elsewhere, *The Lords Day being consecrated by the Resurrection of Christ, doth not onely prefigure the eternal rest of the Spirit, but body also.* Aug. de Civitate Dei, lib. 22. cap. 30. Christians therefore are on this day principally to think of this eternal rest, taking an occasion from the rest of the Lords Day; although, as I said, it be not properly instituted to signify this rest, as a type of that thing.

What *Ignatius, Epist. ad Magnes.* delivers of the manner of observing the Sabbath, may fitly be applied to the celebration of the Lords Day: He would have every one to keep a Sabbath in a spiritual manner, in meditating of the Law, not in refreshing and releasing of the body, and admiring the works of God: which especially do agree to the solemnity of a Christian Sabbath: on which Christians are to bend their care hither, to recollect themselves, and feed their souls with the pious thoughts of that eternal rest (of which the Lords Dayes rest is an image, according to *Basil*) in the world to come, by what means they can. Therefore, when the publick meeting was ended, there followed also a pious meditation, which very well agreeth to the sanctifica-

tion of the Lords Day, when the minds of men by hearing of the Word, publick Prayers, and other publick Offices of Religion performed on that day, are inflamed with exceeding love to desire heavenly things. And that the Ancients were of that mind, the testimonies cited Book 1. Chap. 5. without me saying ought, do bear witness. For the Fathers, as we have seen, do acknowledge, that the Lords Day was dedicated to Divine Worship, and judged that nought was to be done on that day by Christians, whether in their assemblies, or after they were dismissed from them, but what tended to the salvation of the soul. This, Origen alone, for all, will manifest, *Rom. 23. in Num.* who, while he shews in what things the observation of the Christian Sabbath consisteth, bids us, among other things, to think of heavenly things, to be careful about the future hope, to have before our eyes the Judgment to come, and not to look at present and visible things, but at invisible and future. These things do shew, that pious meditation is of necessity to be had on the Lords Day: by help whereof, the minds of Christians may be carried up from earthly, to heavenly things, to the end, that

that their conversation may be in heaven, from whence they look for the Saviour, Phil. 3. 20. even while they live on earth.

Chrysostom is earnest with his hearers, *Hom. 15. in Gen.* that they would remember what was spoken in the Auditory, and that they would weigh all things with themselves, that what they had heard might settle in their thoughts. Nor doth he ask this onely of them, but doth also earnestly request it of God, that not onely while they were present in the Auditory, they would remember what he had said, but that they would weigh them at home by themselves, and in the market, and wheresoever they did abide. *Hom. 5. ad Pop.*

Now if a Religious meditation on the Lords Day of what we have heard, be a way to the eternal observation of a Sabbath in the Heavens for Christians, (for whom there *ἡ ἀληθινή σαββατισμός*, remaineth a Sabbatism, *Heb. 4. 9.*) if they are to have before their eyes the future hope, and the tremendous judgment on that day, and to exhilarate their minds with the thoughts of a future life; if they are to hearken to what is said with an attentive mind, not onely while they

are present in the Auditory, but after their their departure thence, where-ever they abide, they be to call to mind what they have heard.

Lastly, if those vigilant Fathers were earnest with God, that their Auditors minds might be perswaded to do this, all which are manifest by the cited testimonies: then, not without cause, have we affirmed, that when the publick assemblies are ended, Meditation upon what we have heard is of necessity required of Christians.

Alms gathered.

Fourthly, we read that Gifts, which afterwards they called Collects, were given on the Lords Day, for the use of the poor. So St. Paul gave order, 1 Cor. 16. 2. That upon the first day of the week every one of you lay by you in store as God hath prospered him, &c. The Apostle did very fitly make choice of a day of a sacred assembly for gathering Alms on. That the minds of Christians might, by hearing the Word, publick Prayers, and holy Lessons had on that Day, be the better inflamed to bestow them upon the poors use.

Add also the consent of the antient Church.

Justin

Justin Martyr, *Ap. 2.* saith, that when the Church was met on the Sunday, there was a larger contribution, as their ability would bear, and what they so gathered, they committed to him that was the *Præpositus*, to be bestowed for the use of all that were poor.

Tertullian also mentions this custome, in *Apol.* and others that flourished after him in the Church. Which is so manifest, that I suppose none will make doubt of the same.

These are some of sundry things, wherein the ancients, after the publick assemblies were ended in the Church, bestowed their principal pains. Which things, whoever considerately weigheth, he will easily grant, that the private observation of the Lords Day was not unknown to the Fathers; because their hearers were sometime examined of what they had heard, when the assemblies were ended; and the Bishops admonished them to conferr one among another of those things; and they required them to refresh their minds with Divine Meditations out of the Word, which they heard in the publick assembly; and carefully bestowed several things that conduced to the comfort of the poor.

And let these things briefly suffice to be spoken about the publick and private celebration of the Lords Day Festival.

CHAP. XVII.

THE CONCLUSION.

HE that will not refuse to weigh seriously with himself the testimonies of Scripture, and the Holy Fathers, thus far mentioned, shall not deny, that the Lords Day was solemnized by the Church, in the very Apostles age, and successively. He cannot but acknowledge, that its holy observance was instituted of God. He will easily perceive what hinders its solemnity, and in what things its solemn sanctification, whether publick or private doth consist.

In

In asserting whereof, though I entred into a certain Sea of Disputations, yet have I sayled it through by the Grace of God, in a short course. And I have affirmed nothing without the perspicuous testimony of notable authority: but we have missed it sometimes, lest any should believe, that we (silly men of inferiour note, betaking our selves to what is plain) do undertake an exquisite piece of work: who indeed have thrust out into the world nothing but our tumultuary commentations, and intended onely to stir up the Wits of others. Now if there be any that is rather desirous of a worldly liberty, or carnal rest, than of Divine truth; who reliseth not what hath been said, I will take my leave of him with that grave sentence of *St. Austin*, *If he have anything more to say, for my part, I know it not, let him wrangle with the Scriptures, and the Fathers that piously interpret them, not with us.* And I humbly begg it of the Lord, Who is the author of this solemnity, that he would govern the Church with his Spirit, and stir up the minds of men boldly to exercise piety, that what God hath cleansed, they call not common.

*Aug. in
Ps. 21.*

Whatever my blear-eyes have observed to be laid up in the deep records of honourable antiquity, (which they that love the truth, cannot but highly prize) upon this holy Subject, I have brought it out to light; that it may be manifested to all who truly savour of godliness, how much honour, not onely reason it self, but the consent of all good men, and learned, do attribute to so solemn a Festival.

And if I have mistaken any thing here, I do not withdraw my self from the censure of the Orthodox Church, but submit my self very willingly to its sentence. Sith with all godly and modest men, I heartily desire to remember that of the Comedian, *Humanum est errare*. i. It's a point of mans frailty to mistake. Neither is there here, as Gregory Nyssen, a pronouncing of sentence, but an exercitation, and disputation. I, having by the conduct of the most ancient Fathers, like them who are half blind, entered a Wood, have brought into this bundle what I thought to be most conspicuous for declaring the exercises of this holy solemnity. Whilst that I observed sometimes the Fathers did not altogether agree among themselves, I have embraced that,

that, which was observed by men of more found judgement, and more congruous to the practise of the universal Church.

If any one blame me, for not demonstrating the Holy practise of the Church, in these questions, more copiously, and with more testimonies of the Ancients; I hope in this to find pardon from the courteous; since I purposed to do in this business, what *Isychius*, in *Levit. l. 2. cap. 9.* relates of Image-makers and Painters: who, when they begin of any thing their art requireth, do at first set out some rough draughts of an Image or picture, onely shadowed out in its lineaments, which afterwards, in process of the work, are perfected, by adding of the several parts; and are, as it were, brought to their *finis*. In like manner have I also given onely some testimonies upon this holy subject, for a taste, that all in a sort may understand, that the chief Fathers of the ancient Church did embrace and religiously retain the very same practise of piety in sanctifying of the Lords Day, which at this day is maintained by a perpetual observation, with all the friends of sincere religion (some whereof, to the great dolour of my mind, I see to be

wavering about this question, and am troubled at others that indulge the liberty of the flesh too much) in the Catholick Church. But I commend in the name of God this office to others, who are well exercised in observing the monuments of the purer Church, that for the ability granted to them by the Lord, for profiting the Church, they would not refuse to bring to light those things which may conduce to the glory of God, in observing the solemnity of his day. Indeed, I judge, they would in this do a thing very acceptable to God, the author of the Lords Day solemnity; profitable to the Church, the faithful observer of this solemnity, and very well becoming the Christian Religion, of which this solemnity was alwayes a token.

I silly man have here, so far as the labours of my charge would bear, according to my weakness, of which I am very well conscious, done in a sort, as some Dyers, who prepare a cloth to receive a colour, and commit it to the labour and art of others, to put upon it the gloss.

And this I believe I have done through the grace of God, by the consummation
of

of these testimonies, that now with little ado the friendly Reader, careful of this solemnity, may observe, whether they who endeavour to adorn the Lords Day Festival, fetch the truth out of its fountains, or they who delight to subvert it, *that they may seek novelty* (as sometime Optatus said of the Donatists, lib. 6.) *in the bowels of antiquity*? He that views the premises, without a prejudiced mind, will find this. I have therefore been careful to produce the very testimonies of the Fathers themselves, that to their words, and not my relation, or conclusions inferred from their words by me, credit might be given.

In the mean time, God grant that of his infinite mercy he would cure the exulcerated manners of this age, which are impatient of sound Doctrine.

Through Jesus Christ our Lord, to whom, with the Father, and the Holy Ghost, the Author of the Lords day solemnity, be glory for ever. *Amen.*

August. de Trinit. l. 4. c. 16.

*No sober man will hold an opinion a-
gainst reason ; no Christian man
against Scripture ; no peaceable
man against the Church.*

F I N I S.
